The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 48.—WHOLE NUMBER 1193.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, JANUARY 28, 1854. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn follows:

In Trinity Church .... at 9 A. M. and 3 P. M.
St. Luke's Church .... 7 " 5 "
Church of the Nativity .... 9 A. M.
Church of the Annunciation .... 9 "
[Sunday services, 10½ A. M. and 3 P. M.
Church of the Holy Communion .... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration .... ½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles .... 9 "
Church of the Holy Innocents .... 9 "
On Saints' days and other Festivals, second service 11 "
St. Luke's Church, Brooklyn .... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights .... 9 A. M.
St. Mary's Church, Brooklyn, ... at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time

CALENDAR FOR JANUARY.

29. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
5. Fifth Sunday after the Epiphany.
12. Septuagesima Sunday: Third Sunday before Lent.
19. Sexagesima Sunday: Second Sunday before Lent.
24. St. Matthias the Apostle.
26. Quinquagesima Sunday: Next Sunday before Lent.

AGE.

Stamped with its signet, that ingenuous brow,
And 'mid his old hereditary trees,
Trees he has climb'd so oft, he sits and sees
His children's children playing round his knees.
Then happiest, youngest, when the quoit is flung,
When side by side the archers' bows are strung:
His to prescribe the place, adjudge the prize,
Envying no more the young their energies
Than they an old man, when his words are wise;
His a delight how pure, without alloy;
Strong in their strength, rejoicing in their joy!
Now in their turn assisting, they repay
The anxious cares of many and many a day;
And now by those he loves relieved, restored,
His very wants and weaknesses afford
A feeling of enjoyment. In his walks,
Leaning on them, how oft he stops and talks,
While they look up! Their questions, their replies,
Fresh as the welling waters, round him rise,
Gladdening his spirit: and, his theme the past,
How eloquent he is! His thoughts flow fast;
And while his heart (oh, can the heart grow old?
False are the tales that in the world are told!)
Swells in his voice, he knows not where to end;
Like one discoursing of an absent friend.

—Rogers.

For The Churchman.

Mr. Editor; Can you give me some information as to the ecclesiastical divisions of France, or refer me to some authority on the subject? I would like to know the titles of the several archbishoprics and their suffragans, but have in vain consulted all such books within my reach as seemed likely to be of use. I can only find that there are 81 existing cathedrals, which I suppose implies the same number of prelates; that before the Revolution there were 18 archbishops and 111 bishops; that the National Convention suppressed 135 bishoprics and erected 83 in their stead; that 24 were added by conquest; that Pius VII annihilated the whole 159 (135 ante-revolution plus 24 annexed) and created 60 in their place; and that Louis XVIII adopted in the main Buonaparte's Organic Articles. Then there is the schism called "*La Petite Eglise*," which comes in to complicate matters still worse. And as to the primacy of all France, (if that be the proper term) one authority says it is in the Archbishopric of Vienne, while another says that Vienne is not the seat of a bishopric. I would be thankful for definite information. Dr. Hook's Church Dictionary contains most of the above facts, but is silent as to the arrangement of the present Church.

Perhaps it will interest some of your readers to know how the provinces and sees of the Spanish Church are distributed. I think that such a list as the following is not easily accessible. It is from an authentic Spanish publication (the *Gecia del Estado Ecclesiastico*, or Clergy List of the country), and given in *The Ecclesiologist* for June, p. 176. I subjoin it:

1. Patriarch of the Indies.
2. Toledo, Archbishop and Primate, with these suffragans: Cordova, Cuenca, Seguenza, Jaen, Carthagena, Osma, Valladolid, Segovia.
3. Seville, Archbishop. Suffragans: Malaga, Cadiz, Centa, Canary, Teneriffe.
4. Compostella, Archbishop. Suffragans: Salamanca, Tuy, Avila, Coria, Plasencia, Astorga, Zamora, Orense, Mondonedo, Badajoz, Lugo, Ciudad Rodrigo.
5. Granada, Archbishop. Suffragans: Guadix, Almeiria.
6. Burgos, Archbishop. Suffragans: Pamplona, Calahorra, Palencia, Santander, Tudela.
7. Tarragona, Archbishop. Suffragans: Barcelona, Gerona, Lerida, Tortosa, Vich, Urgel, Solsona, Ibiza.
8. Zaragoza, Archbishop. Suffragans: Huesca, Barbastro, Jaca, Tarazona, Albarræiro, Zeruel.
9. Valencia, Archbishop. Suffragans: Segorva, Orihuca, Majorca, Minorca.

Leon,
Oviedo, } Antocephalous Bishoprics.

10. Santiago de Cuba, Archbishop. Suffragans: Havanna, Puerto Rico.
11. Manilla, Archbishop. Suffragans: Nueva Segovia, Nueva Caceres, Cebu.

In all there would seem to be 10 Archbishops and 57 Bishops. Valladolid, in the Province of Toledo (Leon), is about by the new Concordat to be made an Archbishopric.

From the same work (December, p. 386,) I copy the following Ecclesiastical Divisions of Portugal:

1. The Patriarch of Lisbon. Suffragans: Lamego, Guarda, Leiria, Portalegre, Castello Branco.
2. Braga, Archbishop and Primate of all the Spains. Suffragans: Porto, Coimbra, Visen, Aveiro, Pinhel, Miranda.
3. Evora, Archbishop. Suffragans: Faro or Algarve, Elvas, Beja.

In all there are 17 Archbishops and Bishops. The Church of Portugal lays claims to high antiquity, if it be true that they date the Archbishopric of Braga from the first century. All the sees save four are earlier than the 17th century; five of them date from the sixth. Lisbon was made an archiepiscopal see in 1394, and erected into a Patriarchate in 1716.

Reader.

* * *

To the Editor of the Churchman:

Though the great purpose of your paper must and ought to be, to act upon the religious opinions of your readers, yet to induce to think correctly and judge fairly upon all matters of daily life, cannot but be appreciated as important. Enclosed, you have an article from the pen of an excellent practical man, of a high sense of justice in all cases, and of independence enough to express his views forcibly on all subjects. If, as has been said, the steam engine is the moral agent of the day, it will not be inappropriate to the pages of *The Churchman*, to spread before its readers the sentiments of such a man, as to those who give to this agent the lines, upon which he may exercise his power, and go forth on his mission of moral persuasion.

Railroad Enterprises.—Perhaps there is nothing more erroneous than the common acceptation of the saying that *public opinion* is a correct *test* of right and wrong. I design to make the application to Railroad Corporations—for it is obvious, not only through the expression of the public press, but by the award of *Jurors*—that Railroads are constructed solely to make money and oppress the public. I refer in proof to the *verdicts* in our Courts, and that often presisted *in* in opposition to the law and testimony, and the charge of the Judge—and also in public assemblies, the sentiment has been advanced by grave and sensible men—"That Railroads should be made the *insurers of the lives of all persons who might be transported by them*"—the doctrine of a universal Providence to the contrary, notwithstanding.

It is with a view to offer some considerations to counteract the bias of public sentiment, that I ask the favor to avail myself of the medium of your paper to disabuse the public mind on this subject.

Let us inquire—*First*, Who are those who usually perfect and sustain Railroads? *Second*, What is the inference as to the motives which influence such persons?—and *Third*, what is the remuneration?

To these inquiries I answer:—It is not usually the most wealthy who project or carry forward public improvements; but those, for the most part, of mediocrity, as to wealth—yet actuated mainly by enterprise and a desire for improvement. The motives cannot be to produce the largest income, for the average income of all the Railroads constructed in New England *for the first five years* has not been six per cent.—but, though it may seem a paradox to some, there may be a spirit of enterprise, and, indeed, a necessity for public improvement which may be paramount to the consideration of mere dollars and cents.

There is obviously a wrong public sentiment in regard to railroad corporations—and emanating mainly from those who do little to aid public improvemnts of any kind, and who advocate *low fares* on railroads, and express great sympathy for public accommodation. It would seem, as a matter of common justice, that those who aid in the construction of railroads and other improvements should be entitled to the commendation of the public, instead of being blamed; and where the consideration has been pecuniary sacrifice. And if it can be said that "he is a common benefactor who makes two spires of grass to grow where one grew before," it can as truly be said that he is a benefactor to his race who aids in the physical development of the resources of his country by the construction of railroads or any other means.

Justice.

* * *

Courage and modesty are the most undoubted virtues; for they are of a kind that hypocrisy cannot imitate—they have also the property in common of expressing themselves both by the same hue.

—Montesquieu.

THE NEW FEATHERS' TAVERN.

Some country clergymen, retired officers, medical men, and ladies, have entered into an association to reform the Church. Plymouth, which seems to attract a certain set of religionists as it attracts ships, and which has already given its name to one religious sect, is the chosen seat of this association; and the Royal Hotel, familiar to naval officers landing, and emigrants embarking, will add to the associations connected with these visitors, others of an ecclesiastical character, as the place which our latest Church Reformers chose for their sessions, and where their orators propounded the views and demands of the association.

The speeches of two of these gentlemen, whom the association has brought down from their rectories in Dorsetshire and Cumberland, to lecture to it, are before us. It has been able to secure for the audience at the Royal Hotel, if not names well-known to fame, or the stars of London pulpits and platforms, yet speakers who are able to gratify it by good, rampant, unmasked Puritanism, troubled by no modesty, and not ashamed to say out what it liked and wanted. We cannot help feeling obliged to these gentlemen for the insight they have given us into what is going on, and what is aimed at, in some of those Low Church circles, where tongues are never still, inveighing against all whom they dislike as dishonest clergymen, or intolerant parties, or persecuting creeds.

In the first place, these gentlemen are good enough to inform us, that they and many of their friends are, and that all the "Evangelical" party *ought to be*, excessively uncomfortable at the Baptismal Service, and other parts of the Prayer-book and Catechism. When we say "excessively uncomfortable," we use too light a word. The Rev. Mr. Carr Glyn, rector of Witchampton, Dorset, and the Rev. Mr. Dayman, rector of Skelton, Cumberland, both insist that there is no possibility of distorting, or evading, or softening down the words of the Baptismal Service; and they further insist, that the doctrine thus formally and unambiguously embodied in services to which they themselves are bound by the most solemn vows, is not an error merely, but a mortal and fundamental heresy:—

"Some," says Mr. Glyn, "allow the errors which exist, but their consciences are lamentably quieted by absolute silence on the subject." "Others argue, and endeavor to satisfy their misgiving minds that the objectionable passages are to be got over, by assuming the services are for the believing members of the Church; they take the words in a hypothetical sense; they assert the reformers could never have intended to express such error; *but, alas! the plain English of words, the natural meaning of phrases, the unmistakeable import of the sentences, are against such unfortunate reasoning. What can be plainer than these words? How can the plain English of them be got over? How, on any other subject, would such words be received?*—'We yield Thee hearty thanks for that it hath pleased Thee to regenerate this infant.' Yes, I do candidly admit that the High Church and Tractarian party have honesty on their side; and well might Mr. Ward, at the Theatre at Oxford, when he made his celebrated defense, ring the note of inconsistency as to the Evangelical body of the Church, for using the words of the Baptismal Service, when their opinion was that no child was necessarily regenerated at baptism."

Mr. Dayman argues elaborately to the same effect: "language," he observes, "so studiously varied as that of the Baptismal Service and Catechism, at once disposes of all those assertions that our Church warrants a distinction between baptismal and spiritual regeneration, and renders the question, how many senses the word regeneration may be capable of, totally irrelevant. Further, this is our Church's *authoritative explanation* of what she has absolutely asserted of every baptized infant *in particular*. For clearly Bishop Bethell is justified in maintaining against Mr. Faber that her language is the reverse of *generalized*." We are almost under the illusion, as we copy these extracts, that they are the words of some staunch Churchman; but we are not long left to the deception. The "authoritative explanation of the Church," so clearly and strongly insisted on, is held by these clergymen to be a doctrine fatal at once to the salvation of the soul and to the existence of the Church. "If we were stirring only," says Mr. Glyn, "for some exclusive privilege of a section of a Church—if we were contending only for some ceremonial observance, or peculiar opinion not pertaining to the salvation of the soul, I should not be here to-day; but I confess that the main, the vital, the great and glorious truth of the Gospel of Christ is intimately connected with our arduous struggle"—a struggle "to eradicate the grievous errors in the baptismal and other services." The words of the service must be changed, and the Liturgy revised, in order that "the great doctrine of a standing or falling Church, justification by faith alone, may no longer be hindered and shackled by the baptismal heresy."

Thus these gentlemen, who will hear of no authority in the Church except the Reformers, but profess to know the real meaning of the Reformers much better than the Reformers did themselves, and claim to set right the express and unambiguous explanations of that very authority which they say is supreme—present themselves to the world as having not a shred of doubt as to the utter and fatal heresy and mischief of that to which their Church unequivocally binds them, and to which they have at one of the most solemn moments of their lives, declared their "unfeigned assent and consent." It is no question of interpretation; no question of something partially defective or erroneous. It is a question which, they say themselves, lies at the root of all vital religion. And on this, as they tell us, their Church, in its "authoritative explanations," is of *one* mind; they themselves of *another*, the very contradictory. And this they declare to the public, as Incumbents of English benefices, and fully intending, and advising all others of the same opinions, to remain so. We cannot say much about honesty here, except in the sense in which the amiable Mr. Skimpole, in *Bleak House*, was the perfection of honest speaking; nor about the courage of it either, considering that they have the Gorham case at their back, and claim the secret sympathy of the Archbishops, and we know not whom besides. But it must be admitted that it is naked and unabashed plain-speaking, such as we do not hear every day; and we beg to tender them our own thanks for the convincing and unsuspected refutation they have given to the perplexing decisions of Lord Langdale and the Privy Council.

But we must not do those gentlemen injustice. They could have held their tongues; they could have borne yet longer, as they have borne for many years in silent resignation, the burden of a service which put, as they believe, a lie against God into their mouths every time they used it, but that they have in view a noble object. That object is to achieve the unity of the Church, by purging it of Tractarians. For this they have volunteered their confessions—for this they will continue professing with their mouths the "baptismal heresy" as long as it is necessary, and submitting to words which, as Mr. Carr Glyn expresses it, are "hunting the consciences of hundreds and thousands." "It is much to be deplored," says the "conscience-hunted" rector of Witchampton, whose delicate sense of truthfulness can see nothing but dishonesty in any Tractarian, and whose unctuous mildness revolts at Popish persecution—"it is much to be deplored that the Bishops have not made use of their power in the House of Peers to propose such new laws as might *entitle them to eject* those who are really Papists in disguise, *receiving the emoluments of a Protestant Church*, and who put the Church and the Priest in the place of Christ and the Spirit. Our English Archbishops," he adds, "and some of the Bishops, would, we believe, earnestly desire to act vigorously to remedy these defects; but the wide differences in their own body prevent action being taken." Mr. Carr Glyn, therefore, as the Bishops will not bestir themselves to bring about unity, by getting laws passed "to entitle them to eject the Tractarians," must see if he cannot do something himself. If Mr. Glyn is stimulated to a crusade against the Baptismal Service, it is from no morbid importunity of conscience, burdened as it may be; there is no blame there, and he deeply laments that Mr. Baptist Noel should have been so sensitive: what rouses him from his modest retirement, is indignation against persons teaching contrary to their Church, and "receiving its emoluments," and desire to invent a test to turn them out. "Dr. Pusey and his friends," says Mr. Glyn, "declare that they will stay in the Church while the Prayer-book is unaltered." Therefore, says Mr. Glyn, alter the Prayer-book. Here is the key to former acquiescence and present activity. Once "eject" them, and all will be unity and peace. "It is God's cause," he says, "to revise the Liturgy," which is their stronghold, and to "erase the errors" of the Baptismal Service, which is the "great separator of the Church." For this sacred law he is willing to have his conscience "hunted" a little longer. What if he contradicts on the platform, as a fable and a blasphemy, what he utters before God in Church, still he believes that "*the path of patience*" at Witchampton "is better than secession;" and if there is an apparent likeness between his conduct and that of those heathen augurs and infidel priests who sneered in private at the mysteries which they celebrated with such solemnity in public, will not everything be excused and come right if only the Tractarians are "ejected," and the unity of the Church restored by remodelling the Prayer-book?

It is true, as one of these speakers remarks, that "ministers who are called Evangelical are much nearer allied to pious, evangelical Dissenting ministers than to those of their own Church," who hold what he calls the opinions of Laud, and who, to judge by his own division, include all who do not hold the so-called "Evangelical" doctrines about justification and baptismal regeneration. We admit the fact, and lament it as much as Mr. Carr Glyn; but we hoped that in time both parties, or at least the serious and truthful of both, might come to understand each other better, and that differences, which are perhaps inherent in human nature, might gradually be, if not removed, yet explained and diminished. We do not cease to hope so still. But this is not what will suit the Plymouth orators. Argument, explanation, discussion, they eschew and will have none of; it is this "raising of questions" by the Tractarians which has done all the mischief. Nor will they hear of Conferences or Convocations; nothing in which one party can confront and measure its strength, its reasons, its learning, against the other, offers them any hope of bringing about *their* unity of the Church. No; it is the strong hand of the Civil Government they appeal to. They invoke the supremacy of the Crown, and want a Royal Commission, with arbitrary and irresponsible power, composed of divines and laymen, whom *they* can trust, to soothe the "hunted" consciences of Messrs. Carr Glyn and Dayman, to expel Tractarians, and to revolutionize the Church. They don't want precedents, they tell us, in the work which they wish to set on foot. Mr. Dayman elaborately explains that he and his friends are followers and heirs of the great Puritan secession, and only take up their line of policy where it was dropped. We know pretty well what Puritan peace, Puritan unity, Puritan liberality, Puritan toleration, Puritan tender mercies were. It is in the hope of seeing these once more restored in England, and of being instruments in bringing about the blessed consummation, that Messrs. Carr Glyn and Dayman resign themselves to their incumbencies and the Baptismal Service.—*Guardian.*

EXTENDED NATURAL RELIGION.*

In a late number of this valuable periodical, a "few remarks" were promised on the topic concerning Natural Religion in the larger sense, that "everything is rational of which reason can discern the natural propriety, whether the thing be inductively discovered by it, or appropriated by it from any other source whatever."† This evident proposition, the reader will perceive, implies that the religion of nature, so called, may be viewed in a wider field than is commonly allowed it.

For the narrowest definition, that of Archbishop Tillotson may be quoted (vol. ii, p. 307): "By natural religion, I mean obedience to the *natural law*, and the performance of such duties as *natural light*, without any express and supernatural revelation, doth dictate to men." In its broader scope, however, we include in natural religion all the belief and all the conduct *sanctioned* or *allowed* by reason, whether dictated by natural light and natural law, or enjoined by supernatural revelation. Dr. Paley well (but perhaps too unqualifiedly) remarks in his Mor. Phil., ch. iv: "And here we may observe the absurdity of separating natural and revealed religion from each other. The object of both is the same—to discover the will of God—and, provided we do but discover it, it matters nothing by what means." For the debate with infidelity, it is enough that both parties understand, that the greater the amount of truth garnered and guarded by reason, come it from where it may, the fewer will be the controvertible points that remain. And here we have defined the scope, and a highly important function, of Extended Natural Religion.

It is clear that reason hath a right to all it can gather. I say, *gather;* for, of elemental truths, reasoning power and act does not actually discover aught, but only collects from without itself materials for judgment—from visible nature, from clear consciousness, from numbers, and space, and quantity, from revelation, whether direct, or as transmitted or distorted by writing or by oral teaching. Excogitation, without a known and firm basis, is but fancy. Reason employs excogitation, not in real or palpable detection, but in developing primary truths into their results, and in unfolding their relations to each other. From astronomical facts and laws, Messrs. Adams and Leverrier reasoned demonstratively that there must be another planet, Neptune; but the actual discovery was made, upon Leverrier's request, by M. Galle. Arguing from natural facts and laws, Galileo proved the motion of the Earth; but the verifying ocular and actual discovery of the facts cannot be effected on this globe. Observation and experiment, not logic, but induction, opened to Harvey the circulation of the blood. And so throughout. Reason gathers and handles, wields or weaves, as it were, the various materials furnished from the respective sources, revelation included. The wide embrace of natural religion is therefore as legitimate as its narrower limit.

By extending natural religion over the broadest field of reason, the distinction between it and revelation proper is more accurately viewed and more practically comprehended. Take a few connected examples:

Revelation, unwritten at the first, propounds to reason and conscience the *idea* of a God, and then takes His *existence* for granted: reason is taught this divine idea, and, thus far indoctrinated, argues the divine existence, and bows to the all-perfect Father; yet fathoming neither the notion nor the fact. Reason can discern the antagonistic difference between good and evil, known to it by an implanted moral instinct, a ray of the light, from the Holy Spirit, "that lighteth every man that cometh into the world:" revelation clarifies, enlarges, confirms, the obligatory moral discrimination: and reason returns to its widened labor, exploring according to its ability elemental moral principles. Reason detects and allows human guilt, and that in even the best of men; and can perceive, in spite of smooth plausibilities and beguiling amenities, that God's refulgent holiness would be tarnished in forgiving crime or fault through any plea of (imperfect) repentance and amendment, or on any human or earthly consideration, or through mere, or merely emotional, pity, or through all these motives combined; pardon of unright towards God being thus unknown to pure, unbiased, unaided reason. In this awful desperation of our moral accountability, the revealment from Heaven unveils, and offers to the sinner's unextinguished hope, the atoning sacrifice of the divine Victim of the cross; yet without imparting to reason a plummet that can sound the whole depth of that profound mortal mystery: and reason, reoccupying in its enlarged function, not only cannot overturn the presumptions and arguments in its favor, but, in its bounded sphere, yields to that superadvenient doctrine, the propitiatory atonement of Christ, its calm and willing suffrage. Reason allows, as did old sages, that man's corruption is too deep to be remedied without a special curative influence from the Deity Himself; no earthly motives, no earthly care, no discipline, will be radically effectual, without the peculiar aid and might from above: revelation affirms that opinion, and further declares that influence to come from the Holy Ghost, and to be imparted to men, partively and duly proportioned to each, according to His divine will, both merciful and wise: and reason, resuming its extended office, pronounces the varied celestial endowment of "talents" to be due and proper, fair and equitable. Yet reason then deliberates and interposes, "can there be *three* divine Doers, and not three Gods?" and revelation meets the earnest pondering and appeal with the crowning, though incomprehensible truth from on high, "there are three Doers or Persons, the Father, the atoning Meditator, the Purifier, in One only God?" while recuperative and reacting reason, again acknowledging that the Atoner, as well as the Father, must be truly divine, hesitates no longer; for, avowing rationally the duality of the Godhead in the Father and the Son, the rationality is but amplified, not enormously or grossly, not cunningly or unfairly, which conjoins with them the Spirit, in the compact and doctrine of the Trinity, as unfolded in the sacred volume. All these grand and vital truths are naturally and firmly linked together. And we gather from them a view of the wholesome working of genuine natural religion in its liberal scope.

Pervading this whole series of godly tenets is that of a future state. Reason, pondering the gift of moral instinct, with the resulting duty and responsibility, and noting the utter and anomalous imperfection of the reward and punishment here of that responsibility, surmises an hereafter, in which all will be rectified: revelation confirms the twilight imagination, sheds on it a noonday clearness, and declares adequately not a few details of that fearful truth, even to the eternal duration of punitive suffering: reason, again judicative, ratifies the several equities, not excepting the continued woe; for probation implies no coercion, and reformatory pain greater than earthly, would verily be constraint. Reason propounds the immortality of the soul as constituting the life to come: revelation adds the resurrection of the body for a coequal immortality: and reason, fulfilling its amplified arbitration, determines that, as body and soul make the entire man and the one responsibility, so the entire man, having the one responsibility, must, in his integral compound unity, have joy or sorrow in his future existence.

The theologian, or any well-informed Christian, can find other examples of the spread of natural religion over all the ground that reason can occupy. Of doctrine, therefore, we only add its verdict on polytheism and idolatry. Reason, accepting the *idea* of a God, imagines no more than the One; but vitiated fancy, perverting probably the original penumbral disclosure of an incarnation, obtrudes others; and thus it hath ever needed revelation to deny and expel the false divinities: and reason becomes its prompt ally; for, two first causes are superfluous, and so are two all-perfects, and all-powerfulls, while two sovereign wills are both superfluous and incongruous, the latter from the very nature of independent volition; and subordinate and derivative deities are not true gods, but only a speculative and clumsy machinery for the affairs of the world, or of the worlds, which can all be readily ordered and controlled by one universally supreme Lord God Omnipotent. Idolatry is an adjunct of polytheism, unknown to primordial reason or religion, natural or revealed, but a forgery grafted upon them, one of Satan's grandest triumphs over intellect and truth: accordingly the Bible includes, among its perpetual interdicts of the blasphemous enormity, appeals to extended natural religion, to reason itself, urging on its besotted votaries the shock and the shame to common sense of worshipping as creator what their own hands have created; and other like arguments. And, as the practice is a deep and potent infatuation, a very "sorcery," reason cordially upholds revelation in the forbiddance, *ex abundante cautela*, not only of the "worship," but even of the "making" (and of course the profession,) of "images," when and where there is the remotest danger of their being adored or venerated, by the ignorant or by the learned, by the heathen or by Christians; the elementary feeling of idol homage, in the mind and heart, being awfully subtile and perilous. With so "exceeding broad" a commandment, in the Decalogue, and often and often reiterated, not to tempt or incite to any worship of "any likeness of any thing," the plea that images and pictures are a help to devotion is but puerile sophistry; nay, more truly, it is wicked and traitorous rebellion against Jehovah. Be the plausibility what it may, to worship or to venerate an idol, or "any likeness" or image, is to obey the malevolent power, the Serpent, rather than God. So declares Reason itself.

Of worship to the One Supreme, natural religion cordially approves, and much more, Extended Natural Religion, as the due outpouring from a right heart—of prayer and praise—of "thanksgiving and the voice of melody"—of united service, and embodiment in worshipping communities—of goodly temples—of solemn and sober rites and homage—of moral and holy instruction, and an orderly appointment and arrangement of the duly qualified instructors,—and of the gifts of the Creator, for maintaining all this worship, and for the aid of brethren, whose condition, whether it be ignorance or poverty, may require it. And here the Bible, except in the Levitical portions and allusions, rather leaves the broad and vital duty of adoration to the reverent reason, expanding over the whole ground, than inculcates it strongly and minutely, on its own peculiar authority. Only the sacramental ordinances are superadded, in the Bible, to the devotions naturally (yet celestially) prompted,—these, and the Church proper, with its eternal covenant, and its priestly ministry: and of these the ordinance of sacrifice is the one most prominently related to the matter before us. Reason untaught knows not any offering of the kind properly expiatory. But, once indoctrinated, it freely grants that it can learn no better and no other mode of pardon than the Atonement, prefigured and postfigured by that unique ordinance—no other mode that will bear frank and searching scrutiny: and it as clearly upholds the Gospel perpetuity of a Gospel rite which retains and protects in the world that unworldly doctrine, the Altar of Calvary.

Our argument is now prepared for an emphatic corollary. Reverent, and honest, and manly reason being elevated to its rightful eminence—as the ratifier of revelation so far as it comprehends it, and the dutiful supporter of its every clear-toned utterance, though not comprehended—this lofty stand and charge of Reason being fully acknowledged and clearly defined, even Christianity intrusts her hallowed truths to its loyal guardianship. The tribunal of Reason, or Extended Natural Religion, governed by the Evidences of the Gospel, will protect all mysteries actually revealed; but will as faithfully repel the illusive mysteries and *quasi*-mysteries imaginatively or deceptively intruded among them. Holy Reason, rationally and rightly interpreting Scripture, will rout all fancy theology, and fancy churchmanship. It will overturn infallibility, the real corporeal presence, inequitable Divine decrees, wire-drawn articles of belief, all doctrinal superlations, all assumptive reliance on technical *authority*. It will equally subvert and scatter, under the majesty of the Bible, every aerial conception that would ally itself with the sacraments and ordinances and with other worship. The alleged aids to a devout spirit, founded in association of thought and sensuous sympathy, whether with animal excitements, with ceremonies, or with architecture, all infer an appeal to natural laws, the laws of our emotional nature; and of the employment of these, natural religious reason claims justly the entire regulation, repugning all excess, all misting, all mysterizing, all fanciful inventions, all fanciful interpretations. Sancitified common sense is the heaven-born defender of a sound creed, and of sound devotion, from the enervating fondnesses of a weakly assiduous piety.—*Churchman's Monthly Magazine.*

ON READING THE LITURGY.

I. The most usual defect in the reading of young Clergymen, is *excessive rapidity;* and its natural consequence, *indistinctness.* It is a mistake to suppose that the smooth but quick delivery, which is very audible and very agreeable in a room, can with propriety be adopted in reading the service in a church which is of considerable dimensions, and frequently very badly constructed for public speaking. Louder tones are in such places absolutely necessary; to maintain which, a more frequent respiration is required; and to render the words intelligible at a distance, a slower enunciation must be adopted. Indeed, universal experience teaches that it is not those whose voices are loudest that are best understood by distant hearers, but those whose utterance is deliberate, distinct, and equable.* Besides, it must be remembered that a rapid delivery is incompatible with solemnity, and therefore is wholly unsuited to the character of Public Worship.

The recollection of these facts may be useful to those who undertake the duties of reading and preaching several times in one day. To be enabled to preach with energy, they sometimes feel obliged to reserve their strength whilst in the Desk; and, in consequence, we are apt to fall into a dull, feeble, and sometimes a hurried and careless manner of reading, thereby exciting a notion in the minds of the congregation (who are, in general, very little aware of the exhaustion which is produced by a long continuance of loud reading,) that their Minister is indifferent to the importance of the Service, and insensible to its excellence; or that he is impatient to ascend the Pulpit, that he may have a better opportunity for the exercise of his talents. As the hearers are well acquainted with most parts of the ritual, the reader certainly need not use so much exertion of voice as is required of him when he becomes the Preacher; but still, in all parts of the Service, the delivery must always be properly deliberate and solemn: and if it be but distinct, it will in most churches be sufficiently audible. But, for a hurried, slovenly manner, there can be no excuse.

In endeavoring to avoid the defect of rapidity, the student must not think with some that he has attained his object, merely by introducing very long pauses at the end of every sentence. He must be reminded that each sentence requires pauses of different lengths in various parts of it, besides the principal one at the conclusion, and that the length of those pauses must be proportioned to the general rate of utterance.

II. Another common defect in young readers (perhaps in many readers and Preachers† at every period of life,) is *the dropping of the voice so much at the end of every sentence as to become inaudible* to those of the congregation who are a little removed. The defect often arises from a misinterpretation of the common rule in reading, which directs that at the end of most sentences the voice should be *lowered*. *Lowered* it may be as to its place on the musical scale in relation to the note with which the sentence began; but not always *lowered* in point of loudness and force. The last words of a sentence are frequently the most important of all; and, instead of being uttered in an under tone and feeble manner, require the utmost distinctness and energy. Observe the mode of managing the voice which nature dictates in private or public discussions. The loudest and firmest tones will often be heard in pronouncing the concluding words.

The defect in question frequently arises likewise from neglecting to introduce sufficient pauses between the parts of a sentence, in consequence of an erroneous notion that one *inspiration* must suffice for one sentence. Such readers draw in a full breath, commence in a loud, vigorous tone, run on at a rapid rate, attending very little to punctuation, however correct, and utterly regardless of introducing additional pauses, which may add clearness and strength to the meaning; thus they proceed, with tones becoming weaker and weaker, till the breath is exhausted, and the sentence ends, wholly inaudible to most of the congregation. One method of remedying this defect, especially in the delivery of long sentences, is to search out a fit place for pausing and respiration somewhere within a short distance of the end of the sentence; recruited by a fresh supply of breath, the reader is enabled to conclude with distinctness and suitable force. In connection with this part of the subject, both Readers and Preachers should remember the old rule—"Take care of the end of the sentence: the beginning will take care of itself."

III. Some readers, in their anxiety to avoid the faults of rapidity and indistinctness, fall into a *drawling and whining* manner—a defect to which the most zealous and most serious seem particularly exposed, and which makes the congregation inattentive and drowsy.

IV. Others adopt a *stately and pompous* style, which, though much admired by those hearers who think more of sound than sense, is extremely offensive to the more intelligent, humble-minded, and devout. Its impropriety may not be striking when employed in reading the sublime language of the prophets: but it will be generally felt to be utterly unsuitable to delivering the greater part of the Service, particularly in repeating the confession that we are miserable sinners, in uttering supplications for mercy to penitent offenders, as well as in reciting the plain narratives of Scripture. In truth, it is highly important to remember that one manner will not suit all parts of the Service. This remark naturally leads to the notice of another defect.

V. The *unvaried* manner. This fault may sometimes be observed in the delivery of those who are generally considered to be good readers. Their demeanor may be solemn and devout; their articulation, clear and distinct; their general style, easy and unaffected; but still they are dull and unimpressive, and, consequently, the hearers become listless and inattentive. This arises from want of variety. The humble supplications of the Litany, the ardent adoration of the Te Deum, the awful injunctions of the Decalogue, the lofty prophecies of the Old Testament, the simple unadorned narratives of the New—all are delivered in one unvaried manner. Many Clergymen, doubtless, adopt this uniformity upon principle, conceiving that the style of reading which accommodates itself to the subject, and which they would consider to be proper on all other occasions, is to be excluded from the church, as unsuited to the solemnity of the place and dignity of the sacred office. But it appears wholly inexplicable why that mode of delivery which is found on all other occasions to convey the meaning with perspicuity, and to affect the minds of the hearers in the most powerful manner, should be banished from public worship where to excite the feelings is of still higher importance.

What is it that renders the prayers of the most eloquent among Dissenting Ministers so highly impressive, and excites the admiration of the Churchman who hears them for the first time? It is not the mere language which produces the effect: impartial judges even among Dissenters admit that, in point of composition, nothing can be superior to many parts of the Liturgy. Nor is novelty the sole cause, though undoubtedly it has its weight. But the chief cause will be found in the solemn tones, the lengthened pauses, the devout earnestness, which characterize the delivery, and which are in perfect accordance with the sentiment. Variety of subject forms an admirable characteristic in our Church Service; and that it requires a corresponding variety of manner in the Minister appears most agreeable to the dictates of common sense. This opinion is confirmed by the fact, that those readers are found to be most successful in keeping up the attention, and exciting serious and devotional feelings, who can best adapt their manner to the sentiment. To attain this art, a happy combination must concur of a clear head, a feeling heart, and a considerable flexibility of voice. The best *general* rule is, to study previously the sentiments which are to be delivered, so as fully to understand the true meaning, and then endeavor to suit the manner of delivery to the matter, and occasionally to the *character* of the person whose words are recited. A disregard of this latter particular is often very offensive. What can be more so than to hear the language of the meek and lowly Jesus delivered with a stern, haughty, authoritative tone? "In our Blessed Lord's discourses and instructions (says Paley) all was calmness. No emotions, no violence, no agitation when he delivered the most sublime and affecting doctrines, and most comfortable or most terrifying predictions. The prophets before him fainted and sunk under the communications which they received from above; so strong was their impression, so unequal their strength; but truths that overwhelmed the *servants* of God were familiar to His Son."

This striking peculiarity in our Lord's discourses and instructions should be carefully remembered by the Minister when he reads them to his flock. Everything that savors of boisterousness or violence, of pomposity or haughtiness of manner, should be studiously avoided. Such a style is indeed unsuited to every part of the Service, but it is more especially disgusting when adopted in reciting the words of our heavenly Master. Let the manner on such occasions be particularly mild, tranquil, and dignified.

To the Clergyman who has been engaged a few years in his sacred office, it may appear unnecessary previously to look over the lessons which he is about to read in the church. But, though he may have a general recollection of the contents of them, and may be perfectly aware of what manner will be best suited to the subject, still it frequently happens that a preparatory reading will recall the full meaning of many passages which cannot be clearly conveyed to the hearers without considerable skill in the reader; and it will indeed often suggest ideas which never occurred before.

When such passages present themselves unexpectedly, even the best of readers often inadequately express the sentiment, and feel regret at having omitted a previous examination. The student will find himself much assisted by marking in his own Prayer Book and Bible, with the requisite inflections and notation, such parts in the Epistles and Gospels, and in the fixed Sunday Lessons, as require more than common care in the reading. A single inspection of these marked passages at any subsequent period will be sufficient to recall the whole to his recollection. Let him not, however, content himself with merely *perusing* the above-mentioned parts of the Service, but let him adopt the rule of always reading them aloud in private before he delivers them in the church. To him who is new to the profession this previous study and practice should be extended to *all* parts of the Service. By study he will acquire clear notions of the *general* manner of delivery that is best suited to the respective portions, and of the particular manner of reading by which the true meaning of particular passages may be rendered most clear and impressive; and, by recitations in his closet, he will fix right habits so firmly as to be able to retain them with ease to himself, notwithstanding the tremor and nervous feeling which usually attend the novice in the discharge of public duties.

VI. But in attempting to avoid the monotonous, unmeaning manner, there is danger of falling into the opposite extreme, and becoming *labored and formal*. Anxious to read feelingly and impressively, some persons will *emphasize* too much. To adopt the very sensible remarks of the Bishop of Jamaica in his primary Charge—"The matchless simplicity of Scripture is frequently overlaid by too great an anxiety to give it weight and dignity. . . . . By intending to be very impressive, the injudicious reader often produces a contrary effect. By elaborately taking too much pains, he fails in the very object proposed."

VII. Others, in their endeavors not to be monotonous, incur the fault of being *theatrical*. Studying to suit the manner to the sentiment they become either too vehement and impassioned, or too colloquial and familiar. In reading a Scripture narrative, in which sometimes a dramatic form is maintained, they will adopt a striking difference of voice to suit the respective characters, and become actors rather than readers. The great difficulty is, to know where to draw the line between a sober, chastened adaptation of manner to subject, and animated dramatic recitation. Here, discretion and right feeling alone can guide.

VIII. The last error against which the student must be warned, is that of allowing his attention to be so engrossed by the *manner* of delivery as to manifest *an appearance of self-complacency*, as if he conceived he was performing his duties prodigiously well! Against such vanity let him most carefully guard, as being on every account highly offensive. Let him remember that this self-sufficiency cannot elude the notice of the congregation, and must powerfully tend to check that devout and serious impression which he wishes to produce. Godly sincerity, a due sense of his own manifold sins and deficiencies, and of the awful responsibility under which he is placed, must prove the most powerful preservative against all appearance of a vain and self-satisfied demeanor. "His care will be" (to adopt the language of an Irish Prelate) "to read our inimitable Form of Prayer as if he prayed himself, and earnestly desired that his congregation should pray with him. The purpose will be best answered by a manner that indicates more fear of appearing too careless, than apprehensive of being thought too devout—showing, as strongly as he can, that his prayers come from his heart; and, to do this, there is no method effectual but lending truly his heart to what he says." In truth, he must consider it his duty, not merely to *read* the prayers well, or to *say* the prayers well, but he must, at the same time *pray himself*.—*Instructions in Reading the Liturgy*, by the Rev. J. H. Howlett.

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False happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.—Montesquieu.

FOR THE YOUNG.

USING BAD LANGUAGE.

The Rev. John N. Norton of Frankfort, Kentucky, a friend of all, both old and young, who love the Saviour and the Church, has written a nice snug little book called "The Boy who was trained up to be a Clergyman." As we hope that some, nay, many of our little readers will one day think it their duty to become clergymen, we recommend this pleasant and good little book to them, not only because it may help them to resolve on entering that holy calling, but also teach them how they ought to live and behave, if they would be either fit for the work, or useful and happy in it. That our little readers may see whether they would be apt to understand and like the book, we here give them one chapter from it as a specimen. Then, if from this specimen they think they should like the book, and if their parents approve of it, perhaps they will find out some way of buying it.

But first, as we can give but a small part of the book, we must tell them something about the persons mentioned in this part, so that they may the better understand it. Edward Mason was the boy who was trained up to be a clergyman. He was a very good little boy, on the whole, and wanted to become a minister, but had some naughty tricks and habits which needed to be reformed before he could be at all fit for such a work. His parents, Mr. and Mrs. Mason, were right good people, and had long been members of the Church, leading pious, honest, and useful lives. Edward had one little sister living, named Lucy; all his other brothers and sisters having died. Frank and Henry were Edward's cousins. They were nothing near so good boys as Edward, and were likely to grow up very naughty and wicked men, had not Edward's example and influence made them better. Tom Hall was the son of a miller living in the same neighborhood. He was much worse than either of the other boys, and would probably have turned out a very bad man indeed, but that, as the others grew better, their conduct led him to repent and amend his evil ways, so that he finally became a very good Christian.

But we are keeping our little readers too long from the promised chapter. It is the sixth chapter of the book. That they may know something about what are called "the bright scenes of the last chapter," and what it was that made those scenes so bright, we must tell them that that chapter relates what things took place on Christmas day, which was the day before this event of rolling snow-balls.

I fear that the bright scenes of the last chapter will be obscured, at least in part, by some dark spots in this. The reader will please, however, to bear in mind, that I am not giving the history of an angelic being, but of a weak and erring child.

On the night of Christmas, a deep snow fell, which the next morning's sun began to melt. The extensive lawn in front of the house afforded a most convenient place for one of the favorite amusements of boys, viz., that of rolling snow-balls. Edward and his cousins could not resist the temptation, and accordingly were soon actively engaged.

It happened that among the books which Santa Claus had left, was a small volume containing the lives of various great men, and prominent in the list was the Emperor Napoleon. Frank, into whose hands the treasure had fallen first, had been reading it aloud. Among other incidents of Bonaparte's school-days, was one, giving an account of a fortification which the young heroes made; to defend and conquer which two hostile parties waged a furious war. Our three little friends were soon seized with a military fever, and the sight of the snow suggested the amusement in which they were now engaged.

The plan of a fort was marked out, ramparts were quickly raised, and war was at once proposed. It seemed hardly fair, however, that so unequal a division of the forces should be made, as two against one; and this difficulty might have saved me the trouble and mortification of recording what truth obliges me to state, had not an old acquaintance, Tom Hall, gone whistling along the road. Edward would have objected, under other circumstances, to allow such an unruly soldier to enlist; but in order that the play might not fall through, there seemed no other course but to forget the past. Frank and Edward accordingly took possession of the fort, and Henry and Tom began the assault. Both parties fought manfully. The excitement became intense. The besiegers boldly scaled the walls. The contest was now hand to hand. Each party, in turn, seemed certain to prevail.

I hinted once before that Edward's cousins were not good boys. While in the presence of their uncle and aunt they were under comparative restraint; but now, forgetful of every thing of the sort, and carried away by the interest of the scene, they gave full vent to profane and wicked words. Tom, thus encouraged, did not fall behind. Edward, unmindful of what he said, began, at first, to display his valor too, by some of those smaller oaths which defile the tongues of men. His companions grew more blasphemous than before,—and at last, this child of so many hopes and prayers, invoked, with curses, the sacred name of God! He was shocked himself, as though stunned by a sudden blow. He took no further interest in the play, and upon the plea of weariness soon sought refuge in the house. Edward's cousins were too much accustomed to use bad words themselves to notice it in others. The little boy was so troubled that he could not rest content. Books and toys were resorted to in vain. The presence of his parents and sister only distressed him the more. He had a dreadful secret, which he was afraid to keep, and which, at the same time, he had not courage to reveal. His plate at dinner was untouched. When asked the reason, he seemed confused, and gave no answer. Thus things went on till the close of the day. But the darkness afforded poor Edward no relief. He knew that he had offended God, and His all-seeing eye seemed looking upon him with displeasure. As the evening wore away, he could contain himself no longer; and watching when his mother left the room, he quickly followed her. She had gone to the chamber where she often retired when she wished to be alone. He gave a little tap at the door, and his heart smote him when her gentle voice said, "Come in." The poor penitent waited for no questions to be asked, but, burying his head in his mother's lap, he sobbed aloud, and in half-choked words, told her all the truth. Mrs. Mason was greatly shocked. For some minutes she could not speak. When both were somewhat composed, she spoke to him most seriously of this grievous sin,—repeated the third commandment,—described the awful scene at Sinai, when that law was first proclaimed,—showed the ingratitude of treating profanely the name of the great and holy God,—and then kneeled down, side by side, while the mother offered up a short and fervent prayer for the pardon of her son.

Edward now felt that a load had been taken from his mind. He remembered the gracious promise, "Whoso confesseth and forsaketh his sins shall have mercy."—Prov. xxviii. 13.

Mrs. Mason thought it right that her husband should know what had happened, and accordingly, when they were alone that night, she told him all.

Mr. Mason was, of course, distressed that his son should have been led to commit so great an offense; but it was no slight consolation to think that his conduct afterwards had shown a tender conscience, and a well-disposed and honest purpose of heart.

The ruins of the fortification, as they glittered in the sun-light, were an eye-sore to the poor child; but, no doubt, this very source of unhappiness did him good. It reminded him of his fall, and seemed to keep him under his natural self-conceit.

Frank and Henry had no idea that any thing out of the way had taken place, and amused themselves as usual. Edward by degrees recovered his cheerfulness, and joined in their sports; but he had lost all interest in warlike affairs. He seemed even to have taken a dislike to the Life of Napoleon, which had afforded him so much pleasure before. When his father inquired whether he had finished the book, he frankly told him the reason that he had laid it down. As no one else was present at the time, Mr. Mason told him that such a course was quite unnecessary, that the book was not to blame, and that he would do well to read it through.

"But, father," said Edward, with a solemnity of manner which seemed strange in one so young, "you know I hope to be a clergyman. Will it do me good to read such books?"

"A proper selection of them, my son," replied his father, "will be of decided advantage. Every intelligent person must, of necessity, be acquainted with the history of the world, and the great ones who have figured on the theatre of life. Besides, can you think of no way in which the biographies of military heroes can be beneficial, even to a clergyman?"

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* This article was written for the "Evergreen," but is transferred to the *Churchman's Monthly Magazine.*

† Evergreen, Nov., 1853, p. 372.

* Mr. Jones, in his Life of Bishop Horne, speaking of the preaching of Bishop Hinchliffe, says, "It was remarkable, and, to those who did not know the cause, mysterious, that there was not a corner of the Church in which he could not be heard distinctly." The reason, as Mr. Jones supposes, was, that the Bishop made it an invariable rule, "to do justice to every *consonant*, knowing that the vowels will be sure to speak for themselves."

† This defect among *preachers* sometimes arises from a very obvious cause. Whilst they are pronouncing the concluding words of a sentence, they are looking down to their manuscript to see what is the beginning of the next sentence. From this change in the position of the head and neck, the voice receives a different direction, and is likewise considerably suppressed. This habit may be corrected by making it a rule to continue looking at those who are addressed, till each sentence is concluded. The pauses between the sentences may perhaps, in consequence, be somewhat lengthened, but this will frequently be an advantage.

"Yes, father," said Edward; "he can learn to be wide awake, and brave, and not to be easily discouraged, and to make the best of difficulties and troubles."

"Very true," remarked Mr. Mason; "and although the details of war and bloodshed must be painful to us, we should remember that every Christian who is baptized enlists as a soldier of Christ, and engages in a warfare. Our ministers are the duly commissioned officers, who lead on the hosts of God. They must possess the courage and constancy of heroes, if they would do good service in His cause. One reason why the Church makes such little progress in many places is, because the clergy do not regard the subject in this way. God's kingdom is to go on, conquering and to conquer. The whole world must yield to the Prince of peace."

Edward was about to ask his father a question, when the most piteous screams and cries were heard in the direction of the stables,—behind the house,—and Mr. Mason ran out in great alarm, followed by his son.

COMMUNICATIONS.

For The Churchman.

THE CHURCH'S YEAR.

The Church, the spouse of Christ, in her annual course of holy days and seasons, commends to the devout consideration of her children, the blessed and meritorious mediatorial life of her Divine Lord and Head, the Incarnate-God. With one hand leading them, and with the other pointing to Him, she bids them behold the Lamb of God. In appropriate solemn services, she provides commemorations of the leading events in that His earthly life, which was spent to secure for us pardon of sin, spiritual sanctification and aid, justification with God, and a happy immortality in heaven.

She begins her course with the glad tidings, first announced by an angel's mouth, and then eliciting from a multitude of the heavenly host the *gloria in excelsis*, with which she has adorned her liturgy—*Unto you is born a Saviour;* and continues her beautiful and appropriate celebrations until another visit of celestial messengers proclaims her Lord's ascent to the glory which He had with the Father before the world was; and until a greater than they, the Third Person in the Trinity, descends to fulfil the Saviour's promise, and be ever with her as her Support, Guide, and Protector, in her progress towards bringing the world under Messiah's reign; for sanctifying the hearts of her members; for their comfort and safe conduct through their mortal pilgrimage; and for their attainment to the rest of paradise, and the joy of heaven.

The Church's object in thus statedly and solemnly calling to our minds what Christ has done for us, is to provide us with a reasonable, holy, and interesting means of preservation, through the promised grace of the Holy Ghost, in the faith and duty of the gospel. It is well for the good christian to meditate often on the value of this pious provision of the Church, and its tendency, duly followed, to interest in the love of Jesus the enlightened assent of the understanding, the devout affections of the heart, and the holy obedience of the life.

As before the Son of God entered on His earthly ministry, a messenger was sent to prepare the way before Him, so does our spiritual mother herald her commemoration of His birth, by her Advent Season; whose services are rich in Scriptures conveying from the great Fountain of inspiration, instruction, and thoughts, and themes, every way adapted to centre the mind and heart on the Incarnate-God; and provide daily collects as the soul's meet seeking of grace to celebrate aright His birth, and follow Him aright in the matchless course in which she is to present Him to her children's faith and love.

Decked in beautiful emblems of joy and hope, the Church, in her Christmas celebrations, leads her members to Bethlehem, to hear the Angel's message, delivered from the midst of the refulgent "glory of the Lord," "Unto you is born this day in the city of David, a Saviour which is Christ the Lord;" and the noble chorus into which it swelled when "a multitude of the heavenly host" joined the honored messenger, and all with one accord brought to the Church the anthem which, ever since, has borne her praises to the Heavenly King, "Glory to God in the highest, and on earth peace, good will toward men."

From prophecy, from evangelic story, and from the Epistles of the Holy Apostles, the Church draws teaching, and presents subjects of meditation, every way fitted to make the Christmas Season a means of fixing the faith on all the great truths, how full soever of mystery, revealed from heaven touching the nature, character, offices, and acts of the Messiah. Stupendous is the truth she clearly proves from Scripture, that the Babe she shows to us, wrapped in swaddling clothes, lying in a manger, is Very God: unparallelled the mercy she proclaims of that God-Incarnate having come to be our Saviour, to redeem this guilty and rebellious world by the sacrifice of Himself. For us men and for our salvation, He was conceived by the Holy Ghost, and born of the Virgin Mary. As God imparting infinite merit to all He did—which could be true of no *creature's* acts; and as Man capable of undergoing the sufferings and death necessary to satisfy the claims of divine holiness and justice, which cannot be surrendered consistently with divine perfection; we see in Him such a Mediator as only could make a sufficient atonement, and thus procure for the penitent and believing, exemption from the merited inflictions of divine wrath. Very congenial, therefore, to the pious heart, are the songs of gratitude and praise with which the Church unites her voice to that of angels, in celebrating the manifestation of God in the flesh.

In her feast of the Circumcision, the Church celebrates, and commends to the devout consideration of her members, the worthy example of her Lord, in fulfilling all righteousness by coming, in His human nature, through the divinely appointed outward and visible sign and means, into that covenant wherein God provided that men should be corporately His people, and individually His faithful servants: an earnest this of His uniform compliance with the commandments and ordinances, provided by God in His Church for His people to walk in. How unworthy they of being called His people, who herein refuse to follow His example!

On this festival, also, the Church commemorates the giving to our Blessed Lord of His name Jesus. It signifies Saviour; and of it, as *His* name—the name of One divine in nature, and in goodness and mercy infinitely exalted—the Holy Ghost, by the Apostle St. Paul, hath said, "God hath given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." This high and holy eulogy has well prompted the devout custom of lowly bodily reverence when that august name is repeated in the symbol of our faith; in token of humble and grateful acquiescence in the subjoined divine requirement "that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

In this celebration of the giving to Christ of His name Jesus, the Church would enliven our faith and hope by calling us to meditate on its high and sacred import. Conferred on Him by divine command, it marked His designation as the Saviour of His people from their sins. To Him, then, our spiritual mother thus bids us look as our only Source of hope of deliverance from guilt, its stain, its misery, its everlasting punishment.

Thus far the good tidings of great joy designed for all people have been represented to us as actually communicated only to the Jews. Soon the Church is attracted by the star which first cast the beams of gospel-light on the benighted gentiles. In the journey of some of their most distinguished sages, under the guidance of this luminary, to the abode of the Infant Saviour, and their humble offering to Him of respect, homage, and worship, she presents subjects of deeply interesting and edifying study and meditation. Whether these wise men were moved by an immediate divine influence, or by a share in that knowledge of the contents of the Jewish Scriptures which, from various causes, had very generally pervaded the world, and by a concurrent natural sense of the world's need of such celestial interposition as those Scriptures promised should result from the birth and ministry of Him Whom they predict as the King of the Jews; this Epiphany, with the rich infusion which its services draw from the Bible, ministers strength and clearness to the evidences of our holy faith, and to its claims on the understanding and the heart. It gives an earnest of the rending of the wall of partition which, for wise purposes, had been allowed to sever Jew from Gentile, that both might enjoy the light of divine truth and guidance; and calls us to grateful anticipation of the period when the work then begun will be perfected, and all the ends of the earth see the salvation of God, and bring themselves, their wealth, and their worship to Jesus.

After a series of services enriched with portions of Holy Writ well suited to fix our attention on the character, offices, and life of Christ, the Church He established, the religion He promulged, the faith it inculcates, the duties it requires, the spirit it breathes, the motives it holds out, and the sanctions it possesses; our spiritual mother, to prepare us for suitably commemorating those stupendous events which, as His earthly ministry was drawing towards its close, marked His unwearied fidelity, disinterested and suffering love, and divine sufficiency, as our Redeemer; goes with her children into the wilderness during His forty days of fasting, trial, and prayer. In His unyielding resistance to the temptations of the evil one, she sets before us an example of infinite moment in our exposures to the power and artifices of the world, the flesh, and the devil. In His long and solemn fast, she shows us a pattern of that discipline of abstinence and self-denial, which is so essential to Christian holiness and virtue, and to preparation for the pure companionship and holy joys and exercises of heaven.

At the close of this Lenten Season, we are called to commemorations of an awful and heart-stirring solemnity, for which the devout observance of that season is a truly meet preparation. The Church daily recites the mournful story of the sufferings and death of the great "Propitiation for our sins." She takes her members to Gethsemane; shows them their Lord in His agonized endurance of those inflictions in which He was wounded for their sins and bruised for their iniquities, and received stripes for their healing; and presses upon them thoughts of the extent of the guilt which required all this, and of the increased guilt, black ingratitude, and awful danger, if they fail in the faith, penitence, and devotion, which are made the indispensable conditions of being benefited by this suffering love. She takes them to the paschal supper, which with desire their Lord had desired to eat with His disciples before He suffered the dreadful sufferings which were to consummate His propitiatory ministry; and bids them there reverently and gratefully behold the holy mystery of His so consecrating bread and wine, as to justify His saying that *they are* His Body and Blood, at the very time that He offered that Body and Blood to the Almighty Father, by sanctifying, consecrating, or setting Himself apart, as the Victim to be sacrificed for the sins of men. She thus shows them their Lord appointing how His disciples are, in all future time, to commemorate, and thereby testify their faith and trust in, His death; and to enjoy that communion of His Body and Blood which is an essential means of His sanctifying and saving grace.

Then the Church leads her children to Calvary, and there exhibits the sad extent of their deserts, and the infinity of the mercy exercised in their behalf, in the death of the Lamb of God, to take away their sins. She bids them hear the melting expostulation with which He signifies His suffering of that last and greatest of sin's penalties, the being forsaken of God; and His annunciation of the accomplishment of the great object of His sacrifice, "*It is finished;*" and the expression of perfect confidence that He had acceptably done the will of God, "*Father, into Thy hands I commend My spirit.*" He bows His head, and gives up the ghost. The Church follows Him to His burial.

"The third day since these things were done" has arrived. We are called to "come see the place where the Lord lay. He is not here; for He has risen." The Church makes us glad in that we again see our Lord. She bids us hail Him as the Almighty Conqueror of death and hell. She presses upon us the assurance, furnished by His resurrection, of the divine acceptance of His atonement for our sins: thus she strengthens our faith. She announces the blessed truth, "As in Adam all die, even so in Christ shall all be made alive:" thus she enlivens our hopes. She lays before us, as purchased by our dying and risen Lord, pardon of sin, justification with God, restoration to His favor, comfort and support in all the troubles and trials of life, and a happy and glorious immortality in heaven. She leads us, rejoicing on our way, in following our risen Saviour during the forty days of His restoration to earth, when He spake to His Apostles of things pertaining to His Church and kingdom. We hear the solemn investiture by which they receive, of His mediatorial fulness, power for carrying on, ministerially, His great work of mercy to our race, and for transmitting the same even unto the end of the world.

Then comes the "glorious Ascension." The Church leads us out, with Christ, as far as to Bethany. He lifts up His hands and blesses His Apostles. While he blesses them, He is parted from them, and carried up into heaven. Thither she bids us follow Him in faith and hope, as the Great High Priest Who has entered "heaven itself now to appear in the presence of God for us;" to plead in our behalf the merits of His sacrifice, to intercede for us and bless us. In recognition of the rich grace accruing from that sacrifice and intercession, and the elevated faith and piety which they render attainable, she bids us pray that "as we do believe our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell."

In the unfathomable mystery of man's redemption, there is another Divine Agent besides the Father *to* Whom, and the Son *by* Whom the great sacrifice was offered. Jesus often spake of the Holy Ghost, the Third Person in the Trinity, as Him through Whom the blessings of that sacrifice were to be applied to its objects individually. A special stupendous manifestation of His power and influence was promised to be made soon after the Ascension. As one of the great feasts of the Church of old, the Passover, was honored by the Resurrection, so another, Pentecost, was chosen for this descent of the Holy Ghost. That day fully come, the Church invites us to the place where the Apostles are all assembled with one accord. She calls us to listen to "a sound from heaven, as of a rushing mighty wind," filling the house where they are met; and to see "cloven tongues like as of fire" sitting upon each of them. It is the fulfilment of "the promise of the Father." The Comforter is come. To Him our spiritual mother points as the Third Person in the adorable Trinity, One with the Father and the Son: as the Source of that blessed change in fallen Adam which, because of the mediation of God the Son, raised him from total depravity, made him again a probationer for heaven, and endowed him with ability to pass his probation successfully; and therefore the Source of the privilege to Adam's posterity of inheriting so rich a blessing: as the Sanctifier of "water to the mystical washing away of sin," in that sacrament of regeneration by water and the Holy Ghost, which is the divinely appointed way and means of men's admission into the Christian Church, and thus into covenant with God in Christ, and to the privileges purchased and pledged by Christ as the fruit of His mediatorial mercy: as the Guide and Aid and perpetual Benefactor, by Whose grace alone the Christian virtues can take possession of the heart, and regulate the character and life: as, in short, the Sustainer, by the constant energy of His operations, of those religious and moral principles and affections, in the practical influence of which alone a man can be that "new creature," without being which he cannot be "in Christ" to the saving of his soul. Very intimately connected then with the Christian life, is the subject-matter of the Church's Whitsun-commemoration.

Wisely and well, after these days and seasons devoted to celebrating the inestimable love of the Father, the Son, and the Holy Ghost, in the work of our redemption and salvation, does our spiritual mother consecrate a day to meditation on the great mystery of the Trinity of Persons in the Unity of the Godhead. Presenting it to our contemplation, as recognised and set forth in the appointed scriptures of the day, she calls us, in the Collect, meekly to ascribe our acknowledgment of it as a part of the true faith, to the influence of divine grace, and to pray that we may be kept "steadfast in this faith." This petition will be most heartily offered by all Whose understandings and hearts are so imbued with divine truth as to see and feel how inseparably this doctrine is connected with the whole of the gospel; so that without it, that precious system comes to naught, and leaves one in its place neither worthy of God nor good for man; so marring the Bible as to make it a book of contradictions, absurdities, and blasphemies. And forasmuch as history is fraught with proof that the denial of this doctrine has been the source of great evils to the Church and its holy cause, and the profession of it has often exposed the faithful to suffering, we are called to the farther petition, that in this steadfastness in the true faith, we may be defended "from all adversities."

The Sundays through the remainder of the Church's year, that is until Adent, have attached to them no special commemorations; but seem designed by the Church as a period of reconsideration of the great things and truths celebrated, and drawing from them the various views of doctrine and duty with which they are, jointly and severally, richly fraught. And as "the glory of the Eternal Trinity" shines through the whole evangelical system of doctrine and duty; we are kept in mind of this by having the title Trinity attached to every Sunday in this large portion of the year.

Besides the above Days and Seasons the Church's Calendar contains other days of special observance, which cannot now be particularly noticed, each valuable, and good to the use of edifying. And her whole year presents a means and method of cultivating the true faith and piety of the gospel, than which none better can be used. Let a spirit of earnest devotion be consecrated to its due observance, and to the faithful adoption of the whole system of the Church, of which this is a most valuable part, and the daily prayer be raised that God would pour upon it the continual dew of His blessing. This would be one of the most effectual means, not only of the cultivation of personal piety; but also of the Church's continuance in the unity of the faith; of the increase and cherishing in her of the spirit of harmony and love and true devotion; and of her commendation to the respect and confidence, and it may be adoption, of all who love our Lord Jesus Christ in sincerity. B. T. O.

For The Churchman.

Church Extension Association Organized.—A meeting of the Clergy and Lay delegates of the north part of Kings county, L. I., was held in the Rectory of St. Mark's church, Williamsburgh, in November last, to take into serious and prayerful consideration the humiliating fact, that the Church in her increase is falling far behind the increase of our population, and to enquire what their duty is in regard to this matter. The following Clergymen were present: the Rev. S. M. Haskins, the Rev. Charles Reynolds, the Rev. Alvah Guion, the Rev. Henry F. Roberts, the Rev. Samuel C. Davis, the Rev. Samuel W. Sayres, and the Rev. Edward C. Babcock. Lay delegates were present from St. Mark's, Christ, St. Paul's, Calvary, and Ascension churches.

The Rev. Alvah Guion was called to the Chair, and the Rev. S. W. Sayres was appointed Secretary. After some time had been spent in a pleasant interchange of views, it was resolved unanimously, to organize a "Church Extension Association," for Williamsburgh, Bushwick, and Brooklyn, east of Bedford avenue. A Constitution was then read and adopted. The Provisional Bishop of the Diocese is ex officio President. The objects of the Association are to strengthen the feeble Parishes within its bounds; secure plots of ground for churches and parsonages; commence services and Sunday Schools in new places; gather congregations and plant the Church in every destitute portion of our numerous and wide-spreading population. Meetings of the Association for prayer and business are to be held on the first Wednesday evening in each month. On the third Sunday evening in each month a public missionary meeting of the Association is to be held from church to church, when, after Divine Service, a Sermon or addresses, or both, are to follow, and a collection is to be taken to aid the association in its important work.

The first Missionary meeting of the Association was held in St. Mark's church, Williamsburgh, on the third Sunday in December. Divine service was performed by the Rev. Alvah Guion and the Rev. H. F. Roberts. The Rev. Charles Reynolds preached, and was followed with addresses from the Rev. E. C. Babcock, and the Rev. S. C. Davis. The rector, the Rev. S. M. Haskins, then made a few remarks, and the offerings of the congregation were received. The congregation was large, and manifested a lively interest throughout.

The Association held its second public service in Christ church, North Brooklyn, on the third Sunday evening in January. The service was read by the Rev. Messrs. Davis and Babcock, and a sermon was preached by the Rev. S. M. Haskins. The congregation was addressed by the Rev. Messrs. Guion, Roberts, and Sayres. A few closing remarks were then made by the rector, the Rev. C. Reynolds, and a collection was taken. Notwithstanding the length of the services and the large congregation, no uneasiness was shown, but there was close attention and a silence which gave evidence of deep feeling. God seemed to be saying, go forth with the work,—labor in my vineyard,—occupy till I come: and if I mistake not there was a general feeling in favor of obedience. Seldom have I been present on any similar occasion where more general satisfaction and interest was manifested. Both Clergy and Laity appeared to be deeply impressed with the importance and responsibility of their position, and there were clear indications that they would henceforward, as a band of brethren, work together for the enlargement and extension of the Redeemer's kingdom. A. G.

For The Churchman.

Mr. Editor; In *The Churchman* of the 14th, I noticed the remarks of "Presbyter" on the proper place for introducing the Occasional prayer in the services of our Church. After stating the practice of the English Church to be, putting Special prayers before the General Thanksgiving, he asks "Did the framers of our Liturgy, *as a body*, intend to change this practice by putting the General Thanksgiving where it now stands? I cannot think so"; and proceeds to give the reasons for his opinion. The ordinary mode of ascertaining the meaning of legislators is by the fair interpretation of their language. In our Book, the Occasional Prayers and Thanksgivings are directed "to be used before *the two final* prayers of Morning and Evening Service." The two final prayers are, the prayer of St. Chrysostom, and the benediction prayer, by which the order for daily Morning and Evening Service is closed. The fair interpretation of this language would seem to be, that the Occasional Prayers and Thanksgivings should be introduced immediately before the prayer of St. Chrysostom. We are not left, however, in regard to this subject, merely to the interpretation of the language used by the framers of our Liturgy: the testimony of the late Bishop White, which will be found in Bishop Brownell's Commentary, is distinct and positive. It is there stated, that "it was not from accident but *design*, that these Occasional Prayers and Thanksgivings were directed to be used before the two final prayers of the Morning and Evening Service." The practice in England does not appear to me to be applicable to this matter in our Church; the General Thanksgiving in the English Book not being a part of the Daily Service, but classed with the Occasional Prayers; and the using Occasional prayers before it in the English Church is nothing more, as appears to me, than a strict and faithful compliance with the Rubric, in which the word "prayers" precedes "Thanksgivings." A Layman.

Bishop Atkinson of North Carolina has delivered a lecture, in the course at the University Chapel for the benefit of the Protestant Episcopal Mutual Benefit Society, on "The Age of Charles II"; an able historical exposition of the period, the court profligacy of which has overshadowed its better elements. The age in which Jeremy Taylor was made a Bishop had neither lost all the spirit of the earnest period preceding, nor was it without its contributions of good to the future. We are indebted to the *Tribune* for the following summary of a portion of the lecture:—

> It would seem that the national mind of any people is at a given period cast, as it were, into one mould, and that it assumes one type. Sometimes it is devoted to abstract contemplations; sometimes to more utilitarian inquiries, to the solution of practical questions and the removal of practical evils. Whatever subjects harmonize with the type which the genius of the people has then assumed, are followed after with avidity, and managed with power and skill. Whatever are inconsistent with it they approach with reluctance, and are apt to bring to an unsatisfactory issue. These postulates, Dr. Atkinson illustrated by many examples from Grecian, Roman, and English history, and then came to a consideration of the age of Charles II, which he said was unheroic, inactive, and in many respects inglorious, but still an age of deep thought and great intellectual advancement; an age in which the practical duties of life were not exemplarily discharged, but in which a high measure of theoretical excellence was attained; an age of good laws and bad government, of profound science but slow excellence in the arts, of deep theology and yet pervading immorality and irreligion. These contrasts, said the lecturer, prove that the Tree of Knowledge and the Tree of Life are not the same—that to make men wise is not to make them good. Dr. Atkinson elucidated these views by a critical examination of the acts, opinions, and men of the era under consideration, closing with a glowing eulogy upon Jeremy Taylor, and a quotation from him upon "Prayer." With this quotation, said he, I conclude the proofs I had to offer that the reign of Charles the Second was a period of speculative excellence and practical debasement. It produced the greatest masters in theology, science, and laws, yet the principles so clearly set forth and so admirably illustrated by them, were never so imperfectly developed in actual life as during that splendid and yet ignominious period of English history—the Age of Charles the Second.

CLERICAL CHANGES.

The Rev. William W. Bours is assistant to the Rector of Trinity church, Geneva, W. N. Y., and requests that his letters and papers be addressed accordingly.

THE CHURCHMAN.

NEW YORK, JANUARY 28, 1854.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

MEMOIR OF DR. WILLIAM CROSWELL.

We had hoped that, in making a notice of the Memoir of Dr. Croswell, we should be able to waive all further reference to the matters in issue between him and Bishop Eastburn. It seemed to us highly desirable that that subject should be allowed to rest where the writer of the Memoir had left it. We believe the father was perfectly right in setting forth a full account of that matter: had he wished ever so much to omit it, it was out of the question for him to do so. The son had not put himself, but had been forced into an antagonism with his Bishop. During that antagonism, which was kept up by the party originating it, he passed the most important period of his life; and the question was inextricably complicated with the whole history of his labors. So that there was really no choice: either that question must come up, or else that whole period must be suppressed; while without that period any thing like a memoir was impossible. Seeing the matter had to be brought out, the best way evidently was to set forth the authentic materials. And such was the father's judgment: accordingly he has given the documents on both sides, without distortion or mutilation. As the authority of these is final, so their effect seems quite conclusive; if fairly read, they leave scarce a possibility of but one opinion.

That the same view is taken by some who wish it were otherwise, may be gathered from the fact that a writer in the *Episcopal Recorder* of December 24 has made a rather unsparing onslaught upon the father, not indeed for misstating or falsifying the matter, but for producing the documents. Doubtless this writer would have had the subject left entirely alone. We trust his motives will be duly appreciated. With this most impertinent assault on the father, there is coupled a very insufferable endeavor, not to vindicate the Bishop in the controversy, but to rack and torment some show of evil out of other parts of the son's life. Yet even of this we would not complain, if the writer showed a proper conscience of truth. For, much as we honor his memory, we have no idea that the son was a perfect man: faults and blemishes of course there were in him; and a fair statement of these were all right enough. The following will illustrate our point:

> If a man of the real piety and eminent disinterestedness of William Croswell could be so far led away by a love of the picturesque and ideal, and by a corresponding dislike of the precise and puritanical, as to consider it not inconsistent for a student, looking to Holy Orders, to visit the theatre for the purpose of seeing even *Macbeth*, and to record and leave for publication his "deep interest, which was probably heightened by the *novelty of the splendid decorations and dresses, and the beauty of the building*," &c.

Of course the impression any one would take from this is, that Dr. Croswell, while a candidate for Orders, thus went to the theatre, and then put on record what he saw there, with a view to publication. What, then, must the reader think of this "precise and puritanical" writer, when told that the visit to the theatre was made at the age of 18, three years before Dr. Croswell became a candidate for Orders, and after which he entertained proposals for studying medicine and the law; and that the only record he made of it was in a private letter to his parents. And indeed the words, "student *looking to* Holy Orders," sound very much as if the writer knew he was committing an untruth, and therefore sought, by using an equivoque, to secure a skulking-place from the responsibility of the impression he was giving. Now whether it were right in a candidate for Orders to visit the theatre, forms no part of the present question. It strikes us as somewhat edifying, though, that one who affects to find so grave matter of censure in such an act should thus in the same breath fall into a wilful perversion of facts. Certainly we respect the piety that keeps a man from visiting the theatre, but not unless it also keep him from bearing false witness against his neighbor.

The article in question has several other passages equally false, or nearly so, either in matter or in effect, as might easily be shown. But we are getting short of space: besides, a writer who stands thus convicted in one point will not be suspected of paying much heed to the truth, provided it be his interest or his passion to make out a case. So that we may as well pass on to another topic. The writer, speaking of Dr. Croswell, has the following: "He had a keen appreciation for and enjoyment of the beautiful and picturesque. No matter in how remote a point it might be, or how many more solid objects might be in advance of it, he would seek it out, as the loadstone the iron-filing even in a casket of jewels, and absorb, and be absorbed by it." And again: "We cannot avoid believing that in matters of religion this postponement of the real to the sentimental is extremely dangerous to its possessor, and much more so to those who are destitute of it, but who may happen to be under its influence." And divers other changes are rung on the same idea in the course of the article.

Now, of Dr. Croswell's severity and constancy of labor, and that, too, in the lowest and most drudging parts of his calling, we have already spoken enough. He was indeed a most self-denying, self-sacrificing, hard-working man. Indulgences and relaxations he allowed himself almost none. Very seldom and very short were his absences from his post. At fashionable watering-places and similar places of refreshment he was never seen. In the heat and dust of midsummer, when Bishop Eastburn and other clergymen of the city were away at Newport or elsewhere for rest and recreation, he was ever constant in his place, and punctual to the calls of those whose pastors had left for more inviting scenes. A gentleman indeed he always was, and that too of the highest style; but he never played the gentleman. To say that with one-fourth of Bishop Eastburn's salary he did four times as much work, were speaking quite within bounds: we have no doubt, that, taking it on an average throughout the year, he did as much real work in a day as the Bishop did in a week. Moreover he was "most severe in fashion and collection of himself." His habits of life were simple and abstemious in the last degree. Wines and segars he never used at all: his strongest beverage was very weak tea, which he drank in considerable quantities. The strictest economy was his rule of life, save where an open hand would serve the necessity or comfort of others. For ridings-out to refresh himself, he had neither time nor money to spare; nor did he want them.

We mean nothing derogatory to Bishop Eastburn, either as a Christian or a man, when we say that no part of this stern picture can be applied to him. That he lived in comparative ease and affluence, something after the manner of a gentleman pastor; that he often enjoyed a fine segar and a good glass of wine; that he had means and leisure to pass several weeks every summer at Newport, and to command the other luxuries and amenities of a generous and hospitable way of living;—all this we are far from thinking wrong in itself, or unbecoming in him. But we do not altogether like that one so easy and liberal towards himself, should be so intolerant and hard towards a man like Dr. Croswell. But, especially, it seems to us, that for the attorneys and apologists of such a man to be talking, with reference to Dr. Croswell, about postponing the real to the sentimental, is not exactly the thing.

As to the particular matter in controversy between Dr. Croswell and the Bishop, there can be little need of adding anything to what is furnished in the Memoir. That record cannot well be impeached, and, until impeached, it may be safely held as settling the question. On one point, however, we must hazard a few words. Doubtless it was very natural and proper that the Bishop, considering his antecedents, should think that Dr. Croswell was doing wrong; and, thinking so, it might be his duty to advise, remonstrate, admonish, and thus try to set him right. Even if he had used these methods and found them unavailing, still he had no right nor shadow of right, either in law or in morality, to go on and inflict punishment on him as a delinquent, without a trial or a hearing. But he never used those methods at all; he took no measures to set him right; but, instead, proceeded at once to a public fulmination of sentence against him. Surely nothing could be more irregular, violent, and harsh, than this. And the effect of this course, but that it virtually died of its own irregularity and excess, must have been to crush him entirely and ruin his character as a clergyman. Does not this look as though the Bishop thought it better to kill off an erring brother than to correct him? And it was not only putting a most intolerable indignity upon Dr. Croswell, but it was prostrating at one blow the common liberties of the Church, and the common rights of both clergy and laity. If Dr. Croswell had violated any law of the Church, written or unwritten, then he might be broken by due order and course of law. To pass sentence and interdict upon him, as was done, without a trial or a hearing, could only proceed from the mere will of the Bishop, and involved nothing less than an erecting of his private tastes, opinions, wishes, and preferences into the place of law, thus making his mind the source and measure of every man's rights and liberties in the Church. It need scarce be said that this were mere tyranny organized, neither more nor less. Of course an interdict thus originating, and standing on such a basis, ought never to be respected; every man thus assailed should hold it a matter of conscience to stand fast; and not to do so were to be recreant to the highest principles of duty. The writer in the *Episcopal Recorder* often speaks of Dr. Croswell's "tenacity of purpose." If by this he means a just and manly firmness of principle, there is no harm in it: otherwise, nothing could be more inappropriate to the person. He was among the most concessive and conciliating of men. But, in this case, compromise on his part was impossible, till the interdict were removed. And the Bishop's requiring of extra-canonical and individual tests and pledges as the condition of such removal, could not on any grounds of law, or equity, or religion, be justified. For Dr. Croswell to have acceded to it, would have been at once to betray the Church, and to acknowledge himself guilty of the Bishop's fault.

And here we leave this ugly subject, regretting sincerely that the writer in question should have thus enforced the moving of it afresh. For a full discussion of the matter, the reader is referred to Dr. Croswell's public reply to the Bishop's pastoral fulmination, dated Dec. 6, 1845, and also to his two private letters to the Bishop, dated Dec. 8, 1846, and Dec. 30, 1847; pages 362, 389, and 405, of the Memoir. These papers dispose of the whole question. Nothing could be more gentle and temperate in language and manner, while, in strength and clearness of statement and inference, they may be justly set down as masterpieces. We question much whether any man who can take in the argument of them will attempt to answer them.

FREE CHURCHES.

We have often had occasion to declare ourselves unmistakeably the advocate of free seats in churches; being fully persuaded that, until this principle be acted on far more widely than at present, the Church can never come up to her proper and rightful standing; and that, if her candlestick be not removed out of its place, she will at least fall more and more in the rear of those who pursue a more worthy, a more *evangelical* course, in this particular. For nothing seems clearer than that the system now generally acted upon makes the Church untrue to herself, untrue to her own heavenly charter; the theory of her life and being manifestly requiring that she be emphatically a spiritual *commonwealth*, and that, as such, all her rights, privileges, and benefits, everything pertaining to her worship, service, and furniture, be had and enjoyed *in common*. For the Church is nowise a mere voluntary association into which men may carry their worldly specialities of rank and privilege; but a brotherhood, a family, wherein respect of persons has no rightful place, and in whose bosom all social distinctions and peculiar rights are superseded by the great law of Christian equality and community. It seems to us therefore that a thorough reformation in this particular is "a consummation devoutly to be wished." And the need of such reformation can the better be urged here, forasmuch as the matter to be reformed evidently is not the Church herself, but our own habits and practice in the Church. Nor do we believe anything in the alleged impracticability of free churches, under the "voluntary principle." For, as a general thing, men of means, if rightly instructed and approached, will contribute more largely in the way of entire and outright gift, than for the purpose of getting up a sort of joint-stock affair, from which, after all, they are to expect no dividends, nor any *material* return. To make men generous, the appeal had better be to their generosity than to their selfishness. Nature will teach us thus much; and we hope it is not in grace to unteach such a lesson of nature.

Such being our settled convictions, we of course hail with peculiar satisfaction every step and every sign of progress in this cause. Nor are we even now without good arguments of hope. Something very considerable has been done; as much perhaps as ought to be desired in so short a time; for in all such things our motto is *festina lente*. Within a few years three new free churches have sprung up in the city of Boston, where the whole number is but nine. How many there are in New York, we do not know; several, certainly, that are already full-grown, and the beginnings of several others, that are now promising well. As soon as practicable, we mean to present every week a list of the free churches in New York and Brooklyn, to go along with the calendar and the places of daily public worship.

Our thoughts have been specially drawn to the subject at this time by the receipt of a pamphlet of 86 closely-printed pages, entitled "Memorial of the Consecration of St. James' church, Syracuse." Our readers were duly informed of the event some weeks ago. Architecturally considered, the church is a very noble and beautiful structure, and it has a higher beauty than that of any architecture, in that the sittings are all open and free. For this auspicious achievement, we are indebted mainly to the patient and persevering labors of the Rev. Dr. Gregory, who is rector of the parish. The consummation of the work, which has been a long and hard one, was celebrated in a becoming manner on the 15th of November last. The records of that celebration are given in the pamphlet in question. Sermons were preached on and about the occasion, by the Rev. Dr. Potter of Albany, the Rev. Dr. Wells of Boston, the Rev. Dr. Vinton of Brooklyn, and the Rev. Dr. Gregory of Syracuse; all of which are here printed. Each of the sermons has things well worthy of being quoted; but for the present our quotations must be confined to the special point in hand. From the sermon of Dr. Wells, wherein we have an abundance of manly Christian thought knit in happy wedlock with good old sinewy, pointed English, we shall hope to make some extracts hereafter. The pith of the argument for free churches is stated by Dr. Potter as follows:

> In the true spirit of your Lord and of His Gospel, you have erected this House and consecrated it to the worship and service of Almighty God. It is to be a *free church!* a church in which the *poor* may worship on terms of perfect equality with their brethren, and, if need be, without money and without price. It is to be a church in which, because it is the day of Christ's power, the "*People shall offer free-will offerings with an holy worship*"—a church, in which *wealth* shall purchase no precedence, bargain for no exclusive privileges, erect no enclosures for the indulgence of ease and luxury, or for the gratification of pride and vanity; a church in which the *stranger* shall never be at a loss for a place to worship in, so long as there remains a vacant seat or a vacant spot on which to kneel!
>
> It is to be a church in which no man shall claim to hold any *property*. That which has been consecrated to the service of Almighty God cannot of right be subject to the title deeds of men. It is to be a church of which the worship will be peculiarly entitled to be reverenced as a *holy worship*, because offered in *charity* by brethren who, in this place, have all things in common—each one "setting not by himself, but being lowly in his own eyes, and making much of them that fear the Lord"—entitled to be honored as a *holy worship*, because upheld, not by a gainful traffic in the sale of exclusive privileges, but by *free-will offerings* laid reverently in faith and devotion on the altar of the Lord, according to the injunction of the holy Apostle, "let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver." May I not add, that it will be a holy worship, because offered by the Priest in a peculiar spirit of faith and self-sacrifice. In this community I need not speak of his devotion, of his disinterestedness. It was because he loved the poor—because he could not shut up his bowels of compassion against the neglected little ones of Christ's flock—because he did not set a high value upon the good things of this life, but was content to suffer the loss of all things that he might "fulfil the ministry which he had received of the Lord Jesus," that he cast himself into this enterprise, without staying to make provision for the flesh? This Holy Place has been erected for free-will offerings and a holy worship; these *massive pillars*, that stand around us, bear witness to the pious sympathy of friends, near and remote, because it was seen that the spiritual Pastor was a true soldier of the Cross, more willing to give himself than others could be to give of their substance for the services of God and the winning of souls for Heaven! Courage, brother! God will not forsake you! His people will not forsake you! *Those little ones*, whose angels do always behold the face of our Father in Heaven; they will plead for you! The *poor*, with whom Christ identifies himself, will be to you a richer endowment than houses or lands! God will raise up friends and open the hearts of strangers, and you shall see the work of the Lord prosper in your hands. And *we*, my brethren of the Clergy, let us warm ourselves by his fire! let us take a lesson from his daily life, and go back with reanimated zeal to toil by day, and meditate and pray by night, that our blessed Master may be glorified in the salvation of the souls committed to our charge!
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> I have expressed the satisfaction we all feel that this is to be a *free church*. Far be it from me to throw undue disparagement upon that *system of enclosed pews* which is so generally established among us, and which is retained in the Holy Places in which most of my brethren and myself minister. It has its advantages. It has its conveniences; but it is greatly liable to abuse; it mars the perfect moral beauty of the Sanctuary; it holds up an erroneous ideal of Christian worship; it introduces invidious distinctions into the House of God, where they ought least to appear; it substitutes a low worldly principle of hire and purchase for the religious principle of presenting all that we do for the ministrations of the Sanctuary, in the form of offerings made directly to Almighty God, and laid devoutly and reverently upon His altar! It makes it difficult, if not impossible, to fill up the vacant spaces which are often so much needed for the use of worshippers in the Holy Place! The stranger and the poor, who ought ever to be encouraged and invited to enter the House of God, the system of enclosed pews often repels, because they are liable to find doors closed against them, and to be made to feel that they are dependent upon doubtful courtesy for that which belongs to every Christian as matter of right! For who can doubt for an instant, that so long as a single place remains vacant in the House of the Lord, any Christian worshipper, who may present himself, ought to be esteemed as having a perfect right to prostrate himself there and offered up there his prayer and supplication to Almighty God! And yet, in spite of the generally prevailing kindness and courtesy, how many there are, especially in large cities, who look upon their pew, no less than their house, as their castle, and who deem that for any one to come into it, unless very ceremoniously invited, however *empty* it may be, is an invasion and an impertinence! You enter the House of God, or conduct a stranger there, and, without special civility on the part of others, you may not know where to look for a place to pray in! Instead of a welcome, instead of *open and common privileges*, you may find every thing closed against you!
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> It is expressly written in holy Scripture, that "God *hath chosen the poor of this world*, rich in faith, and heirs of the Kingdom which He hath promised to them that love Him." In looking about modern places of worship, one is sometimes almost tempted to suspect that the Church of these days has reversed the principle of her Lord, and chosen to herself only *the rich of this world* to be her exclusive favorites—and that for others they are rather borne with than chosen and delighted in! I know indeed that this is not really so—I have good reason for rejoicing in the reflection that Parishes in which the enclosed pew system prevails, are, many of them, no whit behind others in bounty or in considerate pains-taking kindness to the poor. But in the Holy Place, in the arrangements of the Sanctuary, there *is an in equality*—there is a *respect for persons*, which prevents the solemn assembly from exhibiting to the eye of the beholder a true image of the Communion of Saints, and of the perfect beauty of Christian Holiness.

Revolutionary Agitators.—On our first page will be found an article from the London *Guardian*, entitled "The New Feathers' Tavern," which, it seems to us, contains some rather edifying matter. All open-minded and observing Churchmen must have learned ere this, that in the several schools or parties in the Church there are some who are strongly disposed to abuse their peculiar principles, driving them onward to the farthest extreme of unreason and uncharity, and making shipwreck as well of their honesty and good-faith, as of their common sense and kindly feeling. That there is and long has been such a disposition in certain quarters on our side of the Church, we do not affect to deny or conceal. We have often acknowledged the fact, and grieved over it. The article in question will show that the same spirit is still at work in its most fanatical and most malignant form on the other side.

Now it would surely be thought very uncandid and uncharitable in us, to hold our brethren of the other side responsible as a body for the violent and extreme measures set forth and commented on in that article. The men there referred to, though claiming to be of their side, are very obstreperous and very outrageous abusers of their principles. And not only so, but they seem to be men of execrably bad tempers; in spirit, a set of theological inquisitors and kidnappers and cutthroats, who, if they could have their way, would tear the Church all to pieces, and bring back the worst ages of religious persecution. To class them with the old Puritans is hardly fair; for their actions show, in an age of liberality and toleration, a temper as bigotted and intolerant as was shown by the Puritans in an age of bigotry and intolerance. A persecuting spirit in individuals in our time is evidently a very different thing from what it was 250 years ago, when persecution was the spirit of the age. Much as there has been on our side to censure and lament, we hope there has not been and will not be anything so bad as this. The case of Gorham and the Bishop of Exeter is the only one, so far as we know, which can with any show of reason be pretended as having anything in common with this: but in that case there was no attempt to proceed otherwise than by due order and course of law as already established; whereas the proposition of these virulent ultraists is to break the bones of all who differ from them in opinion, by the application of lawless power.

But there is no need of making any issue with such men: we have but to give them room, and they will use themselves up fast enough. In such mad attempts to batter down the walls of Christian liberty, they can but dash their own brains out. It is worth the while, however, to know something of them and their doings, as such knowledge will show how capable the principles of the other side are of being abused, and to what hateful results such abuse may lead. And we could wish, withal, that our Low Church brethren were a little more forward to repudiate those among them who torment their principles into such ghastly and grim-visaged caricatures. Moreover, we should be apt to think better of their candor, if in animadverting on their brethren of our side they would take some honest and charitable pains to distinguish, as we have tried to do, between principles and the abuse of them. For in that case there would be a cultivation of kindlier feelings, and such feelings would soon lead to a deeper and truer knowledge. All must be aware how common it is with them to denounce the doctrines of the real presence, of baptismal regeneration, and of Church authority, as Puseyism, or Tractarianism, or Romanism, these being in their use equivalent terms. Now we feel bound to suppose, that in doing so they mean not so much the doctrines themselves as the abuse of them; which abuse, we confess, has been of late too often exemplified, and with very deplorable consequences. If they mean other or more than this, then they may well be thought chargeable with such a want either of candor or of understanding as we hope never to be able to reciprocate. So that in that case they can certainly use weapons against us, which we cannot use against them. And it may be worth the while for them to consider, that by this ignorant or uncharitable indiscrimination, they sometimes wound themselves and their own cause; unless, indeed, their real cause be very different from what they pretend. We will mention a case in point; though not without assuring the reader that we have no thought of dishonoring or anywise slurring the memory of the person named. A few years ago, the late Hon. Simon Greenleaf was a member of the Church. He came over from Congregationalism, probably without much heeding or considering what doctrines the Church really held and taught. When the question came up, he had too much clearness and rectitude of mind not to see that what he and others called Puseyism was unequivocally taught in the Prayer-Book. He owned it like a man and a Christian, as we hope and belive he was. He then meditated and moved for a reformation of the Prayer-Book. Being satisfied, as he soon was, that this was impracticable, he then left the Church, and never returned. Very similar was the case of Mr. Ira Warren, who once edited a paper with the sanction and under the patronage of the Bishop of Massachusetts, acting as the organ and champion of his cause against Dr. Croswell and the church of the Advent. He could not but see that the principle was clearly held and taught by the Church; and he had episcopal authority for identifying the principle itself with certain abuses of the principle. He therefore, as an honest man, went out of the Church, and remains out, to this day.

New Department.—*The Churchman* this week puts on a new feature, which it is intended shall be a feature indeed. On the fourth page will be found a department headed "Literature," which is to be continued regularly from this time forward. For this work, a gentleman has been engaged, whose ability as a scholar, a critic, and a writer, is second to none in the country, and whose standing is altogether among the first and highest of our literary men. We by no means intend that the literary department shall be the leading one in the paper; but we do mean that in this department literature shall have the entire control and mastery, holding all other interests subordinate to its own. Of course therefore theological discussion will be excluded; though the gentleman having charge of the department is a sound and intelligent practical Churchman, whose taste and principles are such as to ensure a high and healthy moral and religious tone in whatsoever he may write.

Newspaper Exchanges.—We are in the daily, and sometimes more than daily, receipt of newspapers from divers parts of the country, soliciting us to exchange with them. It would give us great pleasure, certainly, to reciprocate in this way with all our brethren of the press, who take interest enough in *The Churchman* to request an exchange. But the simple truth is, that we cannot afford it. Our exchange list is already a good deal larger than we have any use for. Our brethren of the press, especially the secular press, must bear in mind, that a large portion of the clergy have little or no money to spare for newspapers of any sort; the effect of which is to make our free list very large. As *The Churchman* is now conducted, the simple article of paper costs at the rate of nearly two cents a sheet. The Proprietor spares no expense, that the paper may not be behind the best either in matter or in appearance; and this of course renders economy all the more necessary in the article of fraternal courtesies and reciprocities. It is to this, therefore, and not to any want of neighborly sentiment and good-will, that our declining of exchanges ought in justice to be attributed. We have already felt obliged to retrench somewhat in our exchange list, and shall probably have to do so still more.

In common with many of our brethren of the clergy and a very large number of other friends of the Church and of Mrs. Bostwick, we enjoyed the gratification, on Saturday evening last, which this charming and excellent lady never fails to dispense at her concerts. Her benevolent exertions and distinguished talents were given, with characteristic kindness, in aid of St. John the Evangelist's free church, and if we may judge from the numbers in attendance, the result has disappointed no one. Niblo's Saloon was filled to a seat, with a warm-hearted and appreciative audience, who gave the plainest evidence of the pleasure they enjoyed. On such an occasion criticism is disarmed, and our present object is rather to make public acknowledgment of the zealous and charitable efforts of Mrs. Bostwick and of those who so admirably sustained her, which have yielded such a harvest of pleasure to their friends and of more substantial good to the Church. God's gifts used in His service carry with them a threefold blessing, and rest with enhanced grace and beauty on their possessor.

THOUGHTS ON CURRENT EVENTS.

It seems as though the world were on the eve of calamities, and they were ushered in, according to ancient superstition, by convulsions of nature. Every paper which one takes up, whether English or American, contains an account of some shipwreck. The most appalling is that of the *San Francisco*, by which so many persons were carried to their final account. The saving of the survivors was the result of circumstances, which a religious mind cannot avoid regarding as Providential. The calamity is nevertheless appalling, and both it and the escape are fitted to subdue the mind to religious affections. We are glad that, to some extent, they have so worked. The thanksgiving celebration of the Holy Eucharist, was appropriate, and betokens a proper feeling on the part of those who devised and joined in the solemn act. It is, we believe, unprecedented in this country; and we hope it may form a precedent for similar cases in future. It seems to us, to indicate a growth of religious feeling in our country and Church, for which we cannot be too thankful.

We cannot leave the *San Francisco*, without remarking upon the excessive bad taste of many of the statements of the passengers which have been published. This want of taste, if it be not a want of something more important, is national; but not on that account less worthy of reprehension. We allude to the affectation of fine writing, and of common-place poetical quotations in documents which ought to have been appropriated to plain and simple statements of facts, to which nothing ought to have been added, except heartfelt, not rhetorical, expressions of thankfulness for a deliverance, which could have been effected only by a Divine interposition.

We have said, that the world seems on the eve of great calamities. We regard a general war as the greatest of calamities, and it appears that we are on the eve of such an one. The movement of Russia, which has produced that effect, was a part of a regular plan, upon which she has been working for more than a century. The scheme involves three branches—the union, under the sceptre of the Czar, of all the nations of Sclavonian extraction; the establishment of his spiritual rule over all the churches of the Greek rite; the bringing of all the Sclavonic tribes into the pale of the Greek Church. The carrying out of these ideas would produce the greatest empire of modern times, and one which could not fail, humanly speaking, to attain to the dominion of the whole world, or at least of the Eastern continent.

It was in pursuance of this great scheme, that the Russian Emperor determined to advance the spiritual power of his crown, by enlarging the protectorate, which he had acquired over the members of the Greek Church in the dominions of the Sultan. If he anticipated the resistance, which he has encountered from the Western Powers, he, no doubt, made up his mind to maintain his position by war. If, on the other hand, he calculated on carrying his point without their interference, he has been disappointed, in a way which renders a war inevitable.

This movement was designed to carry on his national project in a certain direction. It has excited the jealousy of England and France, as well as of Turkey, and they now insist that he shall take a decided step backwards. *Nulla vestigia retrorsus* has been, practically, if not formally, the motto of the Russian empire. Now it is insisted that she must give up the protectorate, which, to a certain extent, she actually possessed over the Greeks in the Ottoman empire. If this be once given up, nothing is more certain than that she will never be allowed to recover it. We have never believed in the prophecy of Napoleon I., that Europe would be either Republican or Cossack; because we never for a moment supposed that Europe could be, that is remain, republican. But we believe it to be so far true, that there will be a struggle between Russia and the West of Europe, which may give rise to democratic revolutions and temporary democratic governments, to be overthrown by military adventurers like Napoleon himself; just as he overthrew the French republic; to make room for military despotisms. These seem to us the probable results of an European war, and they do not induce us to desire such an event. We do not think that such a result would be beneficial to the human race. A series of revolutions which would sweep away the worn-out despotisms of Europe to make way for a new set of fresh despotisms, is in our view not desirable. Nor is it one which would be really favorable even to the cause of democracy.

We believe that sooner or later this will be the consequence of a general European war, and we therefore think that the world owes a deep debt of gratitude to those members of the English and French cabinets, who have, in the face of much obloquy, set themselves to preserve the peace of the world as long as possible. We fear that the time has come when it cannot be longer preserved. It seems certain that the combined fleets have been ordered to enter the Black Sea. Their precise orders are not known. According to some accounts, they are to blockade the Russian fleet in Sebastopolis. This would be war *de facto*. According to others, they are to exclude from the navigation of that sea, the flags of Russia and Turkey, the only nations who possess any portion of its shores. This could be tolerated by neither, being in form a war upon both, were it not well understood that it is really taking part with Turkey, by protecting her from the superior naval force of her enemy. France and England are probably at this moment at war, in fact if not formally, with Russia. Desirous as we are of peace, we do not see how the Western Powers could have avoided it; unless they were prepared to accept the courtesy of the Cyclops at the hands of the Czar.

So far as England is concerned, he seems by his intrigues in Persia, and on her Indian frontier, to have determined on an attack upon one of her weakest points, and thus to force her into a war in self-defense. The war has, we believe, virtually commenced in the Black Sea, while a congress is spoken of, at some city in Germany, to make peace between Russia and Turkey, under the mediation of France, England, Austria, and Prussia. But France and England are substantially at war with Russia. She is not, then, like to accept them as mediators. Nor is it possible that she will, at the very commencement of the war, consent to a backward step of fatal consequence to the career marked out for her by the genius of Peter the Great.

The difficulties of avoiding war have been enormous. It was impossible for Turkey to admit the demands of Russia, without giving up her position as an independent power. Russia would not recede, and the Porte, perhaps somewhat hastily, declared war. When it had once commenced, every drop of blood, not shed in a decisive engagement, increased the difficulty. Petty successes inflame the pride of one party and irritate that of the other. Both are rendered more unwilling to come to terms. England and France endeavored to prevent the declaration of war, endeavored to delay the commencement of hostilities after it was declared, and have never ceased to labor for peace since their actual commencement. But they have labored in vain, and war seems now inevitable.

When it comes, there is no hope that we shall be able long to preserve our neutrality. We are now one of the most powerful nations in the world, as far as real resources are concerned; moreover our people have become essentially warlike. Formerly, American enterprise always took a commercial form, and we were justly regarded as a mere money-making people. Such is still the character of a very large number of our citizens. But there is a class of men, perhaps equally large, and certainly exercising nearly or quite as much influence, whose views are military. They desire the plunder and the distinction which can only be obtained by war. Our armies are not composed, during actual warfare, like those of Europe, of men forced into the field by conscriptions, or entering the ranks in despair of getting a living otherwise. They are volunteers, men like those who manned the fleets of Elizabeth, and enter the service purely from choice. They are induced so to do, partly by the same love of enterprise which actuated the men of the sixteenth century, partly by the love of fame; for in the distribution of fame we Americans are as democratic as in other things. A private volunteer may be mentioned in an American dispatch, or his companions in the same squad may write to their friends at home how bravely Smith or Johnson behaved. This secures him in his own circle exactly that sort of drawing-room reputation, which in Europe is only accessible to officers. Another inducement is the love of office, the ruling passion of an American. To have served with reputation, is always a passport to popularity, and popularity leads to office. All these selfish inducements a young man disguises from his neighbors, and it may be from himself, under the broad mantle of patriotism. There are thousands of men in the United States, who are anxious for opportunities of doing feats of arms. They furnish the materials for filibustering expeditions, and their voices are always raised for war. History shows, that all democracies have been pugnacious, and the facts, to which we have just adverted, perhaps furnish the solution of the phenomenon.

A more delicate question will be, on which side shall we engage? At present the feeling is against Russia, the Germans being to a certain extent in the ascendant. But the Irish are a powerful body, and they will incline against England. Were Russia a commercial nation, so that there could be maratime war between her and England, the naval superiority of the latter would bring her into collision with our neutral rights. As it is, it is possible that our love of money-making may bring us into collision with her belligerent rights. In either case, we should find ourselves arrayed on the side of Russia. Another fact points in the same direction. If we go to war with England, our young patriots will find a profitable occupation for their valor in privateering. How they can be employed against Russia is not so clear. The war is, according to the remark of Buonaparte, to be the struggle of Russia for the command of Europe. It cannot be for the interests of the United States, that we should be brought face to face with an empire wielding the whole force of Europe. On the other hand, there is danger of our democratic fraternities, already too strong, being strengthened by acting in concert with the revolutionists of Poland, Hungary, Germany, and Italy. In every direction, there are grounds for fears, which are not relieved by the state of things at home; to which, however, we cannot now particularly advert. As Christians and Churchmen, we have a right to rely on the Divine promises that nothing shall prevail against us. Our plain duty is, to pray for that protection which has been promised to the Church, and which will not be withdrawn because political circumstances render it more necessary.

Baltimore, Jan. 21, 1854. H. D. E.

THE CHURCH AT HOME.

A correspondent of the *Christian Witness*, who signs himself "Examiner," has been at the trouble to gather the following Church statistics, presenting a tabular view of the condition and growth of the Church in the several dioceses, so far as they have been ascertained. With the table we copy also a portion of the writer's remarks thereupon.

The late Diocesan Reports to the General Convention, present the following results:

	Clergy.	*Communicants.*	*Average to Clergy.*
Maine has	12	867	72
New Hampshire	10	577	58
Massachusetts	90	5609	62
Rhode Island	28	2201	71
Vermont	25	1450	58
Connecticut	112	10168	91
New York	290	20000	70
Western NewYork	125	9000	72
New Jersey	67	3261	49
Pennsylvania	155	12000	81
Delaware	17	650	40
Maryland	128	8000	63
Virginia	119	5986	50
North Carolina	36	1910	53
South Carolina	68	4918	72
Georgia	25	1138	45
Ohio	70	4491	64
Mississippi	21	572	27
Kentucky	30	1162	40
Alabama	21	1200	55
Tennessee	21	645	31
Michigan	35	1321	38
Louisiana	23	1120	50
Indiana	23	846	37
Missouri	17	771	45
Illinois	38	1346	35
Wisconsin	32	733	23
Texas	12	350	30
Territories	26	650	25
	1687	102890	61

The preceding statement is taken principally from *Swords' Almanac*, except in the case of Ohio and Illinois, which are not reported there; and of Louisiana, evidently an over-statement—for these, the returns from the *Church Almanac* are taken; for Vermont an estimate has been made, that diocese not having made any return, and the same with the last named small dioceses on the list. To Maryland has been allowed a corrected statement recently made. The sum of the whole, then, may be taken, in round numbers, to be 1700 clergy, 103,000 communicants, averaging 60 communicants to a clergyman.

Many interesting considerations will suggest themselves to the thoughtful examiner of these statistics. They will show, in the first place, a decided healthy progress in the Church, and a present prosperous condition—that Connecticut maintains her stand as the most prosperous, and we may add, most united, happiest, and best managed of our dioceses—that we of Massachusetts have to mourn over the delinquency of former days, now hard to overcome—that where official and associated effort are most exerted, prosperity ensues; and that ultraism, in both its forms, reaps but a scanty harvest.

New York.—The following account of a Thanksgiving Service for the Survivors of the *San Francisco* wreck, held at Grace church, Brooklyn Heights, we have abridged from a lengthy report given in the *Daily Times*, which, had we space, we should be glad to give in full.

One of the most touching and impressive ceremonies it has ever been our fortune to witness, took place at 10½ o'clock on last Tuesday morning in Grace church, Brooklyn.

Upon the previous day, a public invitation had been extended through the papers of this city, to the U. S. officers and troops, with their families, and all other survivors of the terrible disaster that befel the steamship *San Francisco*, on the 24th of December last, to unite in offering up their thanks to God for their preservation from a cheerless and miserable death.

The call was everywhere read, and at once excited deep interest, but owing to a mistake in relation to the appointed place of assembling, many hastily mistaking it to be Grace church on Broadway, the attendance at Dr. Vinton's church was not as large as might have reasonably been anticipated. The very inclement weather of Tuesday morning, no doubt contributed its inconveniences in keeping hundreds at home. However, quite a number of the haggard and enfeebled passengers, brought from the wreck to this port by the *Lucy Thompson* and the *Three Bells*, were present.

Every one seemed to feel the solemn character of an occasion fraught with so many emotions of mingled grief and joy; grief for the sudden and awful fate of 200 companions, at that moment rocking cold and lifeless in the far depths of the wintry Atlantic, leaving so many to mourn, in desolate homes, for the lost and unreturning; of joy for their own safety, for their own restoration to the warm glow of life and the caresses of friends and kindred. Surely, if any vicissitude in the life of man can touch the heart, to soften, refine, and exalt it in its aims and its affections, to expand the circle of friendship and love, to draw closer the ties that bind us to our brother man, and bend the stubborn neck that has slighted or spurned belief in God and his infinite mercy,—it must be one like this. Borne through terrors that fitly illustrated the nothingness of human pride and power, yet gloriously displayed Divine Benevolence in its agency of human heroism and devotion, the rescued women and children and men, who knelt at the altar of thanksgiving upon this occasion, must have been impressed with an indelible sense of the pious intention that had assembled them together. . . . . . .

After the *Te Deum* had been sung, a portion of the morning exercises were read aloud from the Order for the Holy Communion, and followed by verses from the 12th chapter of Romans and the 2d chapter of St. John. The Nicene Creed was then recited, and the 107th Psalm chanted by the choir and congregation. At the conclusion of this Psalm the Rev. F. Vinton appeared in the pulpit and proceeded, with great solemnity of manner, to make a brief and appropriate address. This address was followed by the singing of the One Hundred and Nineteenth Hymn. Its words are peculiarly expressive of the dangers alluded to by the eloquent minister and the interposition of Divine mercy:

"When through the torn sail the wild tempest is streaming"

The services of the Holy Sacrament were then performed with great solemnity, and participated in by nearly every one present, including several of the ladies who were saved from the *San Francisco*. We also noticed Lieut. Fremont, and a number of private soldiers belonging to the Third Regiment of U. S. Artillery, all of whom exhibited the emaciation and weakness attendant upon the fearful privations they have so lately encountered.

Among the most touching features of this scene, was the group of little children from the wreck, who joined in the hymns and prayers.

This thanksgiving rite at Grace church cannot readily be effaced from the memory of those who witnessed it, nor should it ever be forgotten by those for whom it was specially appointed.

Connecticut.—Convocations of the clergy have been held in the counties of Hartford, Fairfield, and Litchfield, which have drawn together in pleasant and profitable intercourse the brethren of the different sections of the Diocese. Connecticut seems to be signally active in these gatherings, which we especially mention for the purpose of noting the missionary features that are beginning to characterize them, and to shape them into what they will doubtless eventually become, auxiliary missionary associations.

Massachusetts.—Bp. Eastburn visited the church of the Messiah, Boston, on Sunday evening, the 22d inst., where he preached and administered the rite of confirmation to nine persons, to whom he made also a brief address. The sacrament of adult baptism was administered by the rector, the Rev. Geo. M. Randall.

Kentucky.—The Bishop of the Diocese held an ordination in Ascension church, Frankfort, on the Second Sunday after Epiphany, when the Rev. John Wesley Venable, minister of St. John's church, Versailles, was admitted to the Priesthood. A most able sermon was preached by the Rev. James Craik of Louisville, from Hebrews 5, 4th verse, "No man taketh this honor unto himself, but he that is called of God, as was Aaron"; setting forth in the strongest light the Divine authority for the Christian Ministry, "how necessary the order of the Priesthood is in the Church of Christ, and, also, how the people ought to esteem them in their office." The candidate was presented by the Rev. John N. Norton, rector of the parish.

In the afternoon service was celebrated by the Rev. Messrs. Craik and Venable, and the Bishop delivered an excellent and appropriate discourse, from Jeremiah vii, 22–3, and confirmed nineteen persons.

The large and elegant church was crowded, to witness these impressive services.

At night a third service was held in the chapel (there are no conveniences for lighting the church), when the Rev. Mr. Venable read prayers, and the Rev. Mr. Craik gave a beautiful Epiphany discourse from the First Lesson for the evening, Isaiah lii, 9, 10. With heart and voice the congregation then united in singing the inspiring words,

"The beams that shine from Zion's hill
Shall lighten every land,"

and departed with the benediction.

THE CHURCH ABROAD.

England.—Our readers have occasionally had some glimpses and intimations of the singular audacity and recklessness of detraction and obloquy ordinarily pervading the columns of the London *Record*, a paper which claims to be, *par eminence*, the organ of Evangelical Christianity. Not half the truth, however, has been told them. It is not easy to conceive how theological rancor and bitterness can go further. Its usual course exemplifies the last extreme of wrong-heartedness and wrong-headedness towards all whose opinions do not square with its own. So excessive, in fact, are its spittings of gall and fury, that it has come to be a theme of ridicule and mirth; and many read it for the purpose of admiring and laughing over its ground-and-lofty-tumblings of malignity and rage. It reminds us indeed very much of a certain mad abolitionist lecturer we once heard. Having a merry and mischievous audience, his performance and theirs grew into a perfect comedy, made up of spasms of rage on his side, and uproars of mirth on theirs. The more he vented his wrath, the more they would applaud; and the louder their applause, the hotter were his ventings of wrath: and so, while he was outdoing Termagant, they were all but splitting their sides with laughter. The scene took place some years ago, in the Marlborough Chapel, Boston.

But the thing has its serious as well as its ludicrous side, and is indeed no less lamentable than laughable, no less reprehensible than ridiculous. We have never for an instant supposed that all or even half our Low Church brethren could relish in any respect the course of the *Record*. Still it gives us unfeigned pleasure to hear them distinctly repudiating that paper, and disclaiming any the least fellowship with its temper and spirit; and we think it is but doing them simple justice to let their sentiments on the subject be made known. Our thoughts have been drawn to the matter at this time, by the following paragraph from the *Nottingham Journal*. It is from the pen of the Rev. W. F. Wilkinson, of Derby, "a clergyman of the Evangelical school," in a letter to the Rev. P. Gell, giving the writer's opinion of the *Record*:

> I can conceive no influence of the public press much more demoralizing then that by a newspaper which, professing to be the champion of Evangelical orthodoxy and spiritual religion, exhibits all that meanness of artifice, bitterness and violence of temper, disregard of honesty and truthfulness, which are the opprobrium of the lowest order of journalism in our day. Such a newspaper is demoralizing in its influence upon the men of the world. They point triumphantly to its most offensive articles, and encourage one another in their worldliness and irreligion, by the inferior morality of what they are willing enough to accept as an oracle, and a specimen, of the highest piety. But the worst effect is produced upon the minds of those who consider such a newspaper as an authority in matters of religion, who submit their opinions, their consciences, and their practices, to its direction. Such can hardly fail to imbibe its spirit, to confound its real with its professed principles, to see no sin in evasions, dissimulations, falsifications, if practiced for the truth's sake, and with the effect of damaging the credit, or detracting from the character, of a theological adversary.

The Bishop of Newfoundland and one of his most exemplary clergymen have for some time past been most industriously hunted in England with calumnious reports. Of course the *Record*, as usual, was the organ of this proceeding. At length a formal investigation of the charges has been made by two legal gentlemen of great respectability in the colony, acting at the request of the Committee of the Church Society. The following is given as the result of their investigation; which forcibly reminds us of what took place something more than two hundred years ago, in the case of the learned and pious Dr. Cosins:

> The first imputation was that the Rev. Mr. White refused one Samuel Kirby to baptize his child, until he should contribute a certain sum to the Church Society. It is proved that at the time referred to Kirby had no child unbaptized, and that all his children had been baptized by Mr. White without any payment or demand of payment. The second charge was that the Rev. Mr. White, being sent for by a dying woman named Edith Kirby, wife of the abovenamed Samuel Kirby, and requested by her to administer to her the Sacrament of the Lord's Supper, he refused until she should have made particular confession of her sins to him, and that she died without the reception of that sacrament. The finding is that no such confession was required of the woman; that Mr. White did sedulously attend her during her last illness; that no such request was made by the sick woman; and that the husband of the deceased thankfully acknowledged the care and attention of the Clergyman to his late wife, and asked and received assistance towards burying her from him. The third charge was, that having been required to do so by the Bishop, Mr. White did light candles during the day on the communion table in the church of Harbor Buffet. The only foundation for this charge was, that a pair of candlesticks, generally used at the time of evening service, had been supplied with fresh candles when the church was cleaned up, in expectation of the Bishop's visitation; but the candles were not lighted at the time, nor had the Bishop any knowledge of the circumstance.

Canada.—The venerable Bishop of Toronto, acting in pursuance of resolutions passed by the Synod held last October, has just put forth a Pastoral Letter to the Clergy and Laity of his Diocese, drawing up in detail and recommending a practical scheme for establishing and endowing four sees within the limits of his present jurisdiction. The particulars of this plan would overfill our space, besides that they would have comparatively little interest for those not called to act upon them. Suffice it to say, that, so far as we can judge, they exhibit that noble Prelate's usual clearness of thought and skill of method in coping with actual difficulties and in working towards practical ends. The statement of his plan is followed by the subjoined paragraphs:

> In this way the four bishoprics would be placed on a permanent basis, and the Church of Western Canada would not only find friends on all sides ready to assist and encourage her exertions, but she would become a spectacle of deep interest and example to the Christian world.
>
> It still remains to point out the machinery which it would be necessary to employ, and which must be such as to knock at every man's door and rouse the inhabitants to devote a small portion of what God has bestowed upon them to promote so great a work.
>
> Let the rural deans in each of the proposed dioceses call a meeting of their Clergy and the laity delegates of the last Synod, and let them also invite as many more of the more intelligent laity to attend as may be found convenient to consult together as to the best methods of raising the required funds; for unless we all act with untiring zeal and perseverance, and with rigid minuteness, so that no grown-up Church member, male or female, shall be passed over, we cannot anticipate a very favorable result.
>
> Let such meeting appoint a Committee of General Management, the rural dean when present to be chairman, with as many as may be deemed sufficient, but with power, when necessary, to add to their numbers. This committee to recommend public meetings in all the townships within their bounds, to each of which they should send an efficient deputation. At which township meetings, local committees should be named to visit every family within the same.
>
> A map of each township within the proposed diocese ought to be procured by the Committee of General Management, and from the assessors' return the names of all the Churchpeople of the township should be inserted on their respective lots and concessions—their circumstances and ability to assist, in as far as such information can be obtained. Each township to be divided into such a number of sections (in this, perhaps, aid may be derived from adopting the school sections), so as to make it easy for two active collectors to visit each family in a reasonable time, and ascertain what they are disposed to contribute, after explaining the great object sought to be attained. I have already said, that to some this may appear very troublesome work; but it is wisely ordered that nothing truly valuable can be effected in this world without much and continued exertion.
>
> Such a thorough canvass of every township of the diocese, if conducted in the spirit of prayer, and in humble dependence on Divine assistance, can scarcely fail of being eminently successful; but, should we come somewhat short of our object, still our progress will be sufficient to encourage us, after a little time, to renewed exertions for its full attainment. It is the work of God, to try our faith. He may permit impediments and causes of delay, but we firmly believe that the issue will in due time be prosperous.
>
> Such is the general outline which I now submit to your consideration, for the division of Western Canada into four bishoprics. It is surely an enterprise of deep interest and surpassing usefulness, and will be highly creditable to the Diocese of Toronto, so recently established, and yet struggling with many serious difficulties. The boldness of the conception, which has few equals in the Church of God, will, I trust, be sustained by the vigor which we shall employ in its realization, nor can it fail to attract the good-will and sympathy of the whole of our own communion, for it is indeed worthy of the blessings and prayers of all who desire the extension of our Lord's kingdom.
>
> In conclusion, my brethren, let us remember that this diocese has spoken through her Synod for the first time, and requires of us certain services, which all admit are essential to the well-being and progress of the Church; we are, therefore, on our trial; and on our obedient and vigorous action her rise or decline in a great measure depends. If we labor with hearty good will, then will she flourish and extend on every side, but if we become lukewarm and remiss, and if we remain apathetic instead of being active, our Church will be thrown from the high position which she now occupies. Our responsibility is fearfully great; but make it a labor of love, springing from true faith in our Saviour, and we have nothing to fear.

The *Church* contains an appeal from the projectors of a church which it is proposed to erect at Windsor, a small but growing place on the Canada shore, and the terminus of the Great Western Railway. It is expected to acquire some importance as a stopping-place for strangers, and an anticipated adoption of the Maine Law in Michigan will, it is feared, throw the liquor traffic, with all its demoralizing influences, over on the other side.

The expectation seems to gain strength that the Rev. Dr. Hincks will be the first Bishop of the new Diocese of Kingston, about to be erected.

FOREIGN.

We are left this week without our usual English files. One week's later news by the *Niagara* has been telegraphed from Halifax, but her mails will not reach us in season for use this week, and we are consequently unable to give our usual digest of Church news from abroad. The secular intelligence is not of startling importance, though rather of a belligerent aspect.

England.—Great Britain in common with the rest of Europe has been visited with the severest snow-storms that have occurred for many years. Railway and mail detentions in the transmission made the news very uncertain and disjointed at the time of the steamer's departure. The advance in breadstuffs reported caused great activity and excitement in our markets here.

Public feeling at the discovered interference of Prince Albert in politics is on the increase. Lord Aberdeen is said to have been wholly under his influence, and all the secrets of the British Cabinet to have been betrayed to the Russian, Austrian, and German Courts, by his treacherous subserviency to the Russian interests. He is denounced, therefore, in no measured terms, and as his interference is declared to have reached a point dangerous to the Constitution, the matter will probably come before Parliament, which meets for public business on the 31st instant.

There was a report that another duel, between Mr. Soule and Lord Howden, the British Minister, was only deferred on account of a death in the family of the latter.

France.—A circular has been published in the *Moniteur*, signed by the Minister of Foreign Affairs, to all the French Legations on the Eastern question. The document is both moderate and firm. It sets forth that France, England, Austria, and Prussia, have recently by agreement at Vienna, solemnly recognized the territorial integrity of the Ottoman Empire, as one of the conditions of their political equilibrium: that the affair at Sinope took place against all provisions, Russia having declared that she desired only a material guarantee: that to prevent the Ottoman flag from new attacks by the naval force of Russia, the French and English fleets have received orders to enter the Black Sea: and concludes by expressing the hope that Russia will not expose Europe to new convulsions.

The papers declare that the French Government is dissatisfied with the evasive conduct of Austria, and has strongly remonstrated to that Cabinet, intimating that any further evasions or secessions from the proceedings of the other powers will be taken as indicating meditated hostilities, and that she must abide the consequences, such for example, as French aid to Hungary, Italy, etc.

Turco-Russian affairs have undergone no important change. Peace measures continue to be urged by the Mediating Powers with surprising pertinacity. The Porte has accepted their new note, and says that he would not, under certain conditions, object to an armistice, and a renewal of peace negotiations. This result of the deliberations of the Divan gave great dissatisfaction in Constantinople, insomuch that a riot was feared, and measures taken to prevent it.

The Czar does not manifest so peaceable a disposition, though he consents to receive and consider, the Turkish propositions of the 30th, at the same time persisting in refusing to recognize the right of European intervention in matters which, he says, concern Russia and Turkey alone. Up to the 25th of December, the allied fleets had not entered the Black Sea, owing to tempestuous weather.

It is said that the British charge at Paris has succeeded in terminating the differences between Great Britain and Persia. The Czar has just obtained a supply of twenty millions of roubles from the Church.

Messrs. Appleton have removed from their well-known 200 Broadway to the stately building lately occupied, on the same street, by the Society Library; the whole area of which, on the ground floor and basement, has been fitted up for their wholesale and retail publishing business. Their stock has been weeded of old "shop-keepers" by a "clearing-out sale" at the old establishment, and replenished by the best editions of good authors in the newest trim. Their elegant shelves show the new taste of book-purchasers for good bindings. The cheap and overdone cloth is getting out of fashion, and the old saying "there's nothing like leather" is in vogue again for the book-shelf. The store of the Messrs. Appletons has all the luxury, the quiet and arrangement of a well-adapted library, and holds out every invitation to the seeker for books.

We have received from Horace Waters several pieces of new and popular music, entitled: *The Buena Vista Grand March; The Good for Nothing Polka; The Prodigal Son*, a well harmonized and arranged sacred song and chorus; *Despair Not*, a sacred duet or quartette; last and best of all, *Let us speak of a man as we find him*, a song of unusual merit.

MARRIED,

In Cazenovia, on the 19th inst., by the Rev. A. P. Smith, Mr. Edward M. Holmes of San Francisco, California, to Miss Susan M. Hearsey, youngest daughter of Mr. John Hearsey of Cazenovia.

NOTICES.

Lectures in the Large Chapel of the University.—The 8th Lecture in the Course for the benefit of the *Contingent* (or Charity) Fund of the Protestant Episcopal Mutual Benefit Society, will be delivered on *Tuesday* evening next, the 31st instant, at 7½ o'clock, by the Right Rev. Bishop Southgate. Subject: The Russo-Turkish Question in its Religious aspects.

Tickets 25 cents; to be had at the door.

The Rt. Rev. Henry J. Whitehouse, D. D., Bishop of Illinois, will preach in the church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, Jan. 29. Service to commence at 7½ o'clock.

The Rev. Benj. I. Haight, D. D., Assistant Minister of Trinity church, will preach in St. John the Evangelist's Free church, Bleecker street, corner of Morton, next Sunday evening, Jan. 29th, at 7½ o'clock.

Sunday evening collections are devoted to the fund for erecting a Free Church edifice.

The Third Anniversary of the Protestant Episcopal Mutual Benefit Society will be celebrated in St. Bartholomew's church, on Sunday evening next, Jan. 29, when a Report will be presented; and a Sermon preached by the Rev. Samuel Cook. The Rt. Rev. Provisional Bishop will preside. Divine service to commence at 7½ o'clock.

Free Church of St. Barnabas, corner of 23d street and 2nd avenue. Divine service is held every Sunday morning in this church at 10½ o'clock. Rev. Joshua Weaver, Rector.

ACKNOWLEDGMENTS.

The Missionary Bishop of the Southwest thankfully acknowledges the donation by the Protestant Episcopal Tract Society of New York, of a very liberal supply of its publications, for the use of his mission. Also the donation by the New York Bible and Common Prayer Book Society, of 253 Prayer Books, for the use of his mission in Texas; and also of 100 Prayer Books for the use of his mission in Arkansas.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Rev. G. B. Manser, Bennington, Vt., donation $2 52; James Van Norden $3, Rev. Theo. A. Eaton $2, Mrs. Catherine J. Hecker $2, Mrs. H. C. De Rham $2, Mrs. M. E. Halsted $2, Miss M. Norrie $2, Miss Van Horne $2, George Coggill $2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Jan. 23, 1854. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Rev. Samuel Seabury, D.D., to constitute him a life member $10; Trinity, Norwich, Ct., Rev. B. A. Paddock $9; Rev. Theo. A. Eaton $2, Mrs. Cath. J. Hecker $2, Mrs. H. C. De Rham $1, Mrs. M. E. Halsted $2, Miss Margaret Norrie $1, Miss Van Horne $1, George Coggill $1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Jan. 23, 1854. 20 John street.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

Christ, Butternuts, Rev. D. E. Barr $6; St. Clements, New York, Rev. T. A. Eaton $49 53, and the Sunday School $1 25; John H. Talman, donation $20; St. Peter's, Hobart, Rev. Wm. A. Curtis $6 31; St. Andrews, Walden, Rev. J. W. Stewart $8 95: total $92 04.

C. N. S. Rowland, Treasurer, 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

Thanksgiving offerings: All Saints, New York, Rev. W. E. Eigenbrodt $75 44; St. Michael's, New York, Rev. Wm. Richmond $6 54; All Angels, New York, Rev. T. McC. Peters $17 18; St. Andrews, Walden, Rev. J. W. Stewart $6 05: total $106 27.

C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

A friend $10; two ladies, a bundle of children's clothing; M R $5; S C $20; a friend, a bundle of clothing; A $5; a communicant of the Church $4.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Free Church of the Holy Martyrs (Ludlow st. near Grand).—The subscriber gratefully acknowledges the following donations for the poor:

S C $20; C L S $25.

Further aid may be left with Messrs. Stanford & Swords, 137 Broadway, or with JAMES MILLETT, 308 Broome street.

The Rev. J. Lloyd Breck, on behalf of the Minnesota and Chippewa Missions, gratefully acknowledges the receipt of the following offerings:

Per Thomas N. Stanford, from June 14th to Nov. 28th inclusive: $1 50 from St. John's, Elizabethtown, N. J. (for Minnesota 50c., for Indian $1); $5 from Hanford Nichols of Weston, Ct., for the Indians; $6 from the Ladies Sewing Society of St. Peter's, Plymouth, Ct.; $5 from M E V, New Brighton, Staten Island, for Indians; $9 70 from the Sunday School of the General Theological Seminary; $6 36 from Christ, Hudson; $25 from Th, West Troy, N. Y.; $2 from N, Poughkeepsie; $30 anonymous, "for any object under Mr. Breck"; $8 21 from St. Paul's, Charlton, N. Y.; $10 a thankoffering of a lady of Elizabeth City, N. C.; $5 from friends at Wolcott, Ct.; $25 from St James, New London, for St. Paul; $10 from a Parishioner of Christ, Binghampton, N. Y.; $5 from the Sunday School of Trinity, Plattsburg, for the Indians; $10 from a friend; $20 from the Rectory School of Hamden, Ct., per the Rev. C. W. Everest. Total $191 77.

Chippewa Mission House, Minnesota, Jan. 3, 1854.

General Protestant Episcopal Sunday School Union and Church Book Society.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:

Christ, Pomfret, Ct., Rev. S. K. Miller $2; a friend, by C M $4; Grace, Cherry Valley, Rev. John Dowdney $2 71; Charleston, S. C., J. K. Sass $2 25; Honeyeye Falls, Rev. J. M. Hedges $2; St. James the Less, Scarsdale, a collection, Rev. W. W. Olssen $30 25; W. B. Douglass, to constitute himself a Life member $30; by the Treasurer of the Diocese of W. New York: Trinity, Utica $15 94; Zion, Palmyra $8; Calvary, Utica $5; Grace, Utica $18 66; Mrs. S. Danberry, to constitute the Rev. J. H Houghton a Life member $30; General subscribers of $1 each: Rev. J. V. Van Ingen, D.D., Floyd Smith, James Mackintosh, Rev. J. A. Spencer, D.D., D. Dana jr., Charles Congdon, J. H. Waterbury, C. E. Stewart, Rev. Benja. Hale, D.D., Rt. Rev. J. M. Wainwright, D.D., Rev. I. D. Vermilye, Mrs. S. Danberry, Rev. J. H. Hobart, Alex. V. Blake, Anson Blake jr., J. L. Blake jr.: $16. Total $166 81.

JOHN W. MITCHELL, Treasurer.
Depository 20 John street, New York, Jan. 18, 1854.

Domestic Missions.—The Treasurer acknowledges the receipt of the following sums:

St. John's, Portsmouth, N. H. $54 83; St. David's, Manayunk, Pa. $8; Grace, Providence, R. I. $47 39; St. John's, Hartford, Ct. $88 50; Union, Claremont, N. H. $11; St. Luke's, Mechanicsville, N. Y. $12; Trinity, Newport, R. I. $45; Emmanuel, Little Falls, N. Y. $14 56; St. John's, North Haven $2; St. Andrews, Northford $4 14; St. Anna's, Fishkill Landing, N. Y. $51 57; additional from Tuscumbia, Ala. $5; St. Paul's, Glen Cove, N. Y. $37 45; Christ, Hudson, O. $10; St. John's, Poultney, Vt. $8; Christ, Hampton, N. Y. $3; St. Mary's, Brooklyn $17 30; Christ, Greenwich, Ct. $13; Christ, Hartford, Ct. $66; St. Paul's, Baltimore, Md. $139 37; Gloria Dei, Philadelphia $25; Delavan and Elkhorn, Wis. $5 24; St. Luke's, Baltimore $62, for Minnesota $3; Christ, Newton, N. J. $10; St. Wilfred's, Marion, Ala. $5; Christ, Newark, N. J. $4 82; Trinity, Potsdam, N. Y. $21; St. Thomas, New Windsor, N. Y. $9 71; Atonement, Augusta, Ga. $57 95; St. James, Winsted, Ct. $4; Christ, N. York $62 41; St. John's, Copake, N. Y. $13; Grace, Providence, R. I., Sunday offerings $25; St. Michael's, Naugatuck, Ct. $15; St Peter's, Pittsburgh, Pa. $23 07; Missionary meeting at St. Bartholomew's $154 95, additional through the Rev. Dr. Seabury $5; Grace, Bath, Me. $7; Trinity, Rutland, Vt., half $15; Epiphany, N. Y., Sunday School $10, for Oregon $10; F, for Domestic Board $25; St. Paul's, Sing Sing, N. Y. $50; St. David's, Cheraw, S. C. $21; St. Philip's, Charleston $26 10; Sheldon church, A. H. Seabrook, for the Southwest $28, members of the congregation $15; Prince George's, Winyaw $7; St. Michael's, Charleston $24 10; St. John in the Wilderness, N. C. $3; Christ, Elizabethtown, N. J. $58 42; Messiah, Greenbush, N. Y. $10 45; Christ, Manhasset, N. Y. $28; a member of Zion church, N. Y., for California $5; St. Stephen's, Portland, Me. $20; Trinity, Scotland Neck, N. C. $17; Calvary, Tarboro', N. C. $12; Hugh Nelson, Rocky Mount, Va. $10; Trinity, Wilmington, Del. $42 34, St. Andrews $33 87; Christ, Christiana Hundred $10 78, Advent collection $16 70; St. Paul's, Augusta, Ga. $75; chapel of the College of St. James $25; Emmanuel, Weston, Ct. $5; Christ, San Augustine, Fa. $15; Christ, Nacogdoches, Fa. $11; St. Paul's, Prince George county, Md. $10; Heber and West Russell parish, Va. $17; St. Paul's, Rahway, N. J. $19 18; St. James, Muncey, Pa. $11 33; St. John's, Huntington, Baltimore county, Md. $5; St. John's, Prince George county, Md., half $2 50; St. John's, Somerville, N. J. $12; Rev. J. Smith, Piscataway, Christmas offerings $1; Grace, Hamden, Ct. $31 28; Trinity, Hoboken, N. J. $14 37; St. Paul's, Hoboken $38 53; G, for Domestic Mission $5; St. Peter's, New York $107 75; St. Luke's, Somers, N. Y. $3 72; St. James, North Salem $3 53; Christ, Louisville, Ky. $85; St. Peter's, Windsor, Va. $12 75; St. John's, Ashfield, Mass. $6; St. Matthew's, New York $31; St. John's, Congahoga Falls, Ohio $8 51; St. Peter's, Morristown, N. J. $42 87; St. John's, Clifton, N. Y. $24 57; Roanoke, Va. $5; St. Anne's, Annapolis, Md. $100; Grace, Petersburgh, Va. $63 50; Messiah, Glen's Falls, N. Y. $4; Centurian, Old Point Comfort, Va., Christmas offerings $82; Great Chiptauk, Md. $25; St. James, Scarsdale, N. Y. $30; St. Mark's, New York $3; Ascension, Frankfort, Ky. $5; St. Stephen's, Millville, N. J. $5 77; Mekerrin Parish, Va. $15; a member of the church of the Annunciation, New York $25; Holy Innocents, Henderson, N. C. $13; St. Mary's, Newton Lower Falls, Mass. $40; St. Andrews, Harlem, N. Y. $12; St. John's, Montgomery, Ala. $100; Mrs. Hannah Montgomery, Murcey, Pa. $1; Mrs. Ann Shoemaker $1; a member of the Church, Baltimore $10; Coventry parish, Somerset county $10; St. Peter's, Baltimore, for California $170; New Year's offering of a Churchman, for California $1 54; St. Paul's, Portsmouth, R. I. $5; Nativity, Maysville, Ky. $5; St. Matthew's, Sunbury parish $6 03; St. Mark's, Northumbland, Pa. $5; St. Thaddeus, Aiken, S. C. $20; Trinity, Columbia, S. C. $35 14; F, Zanesville, Ohio, half $3; St. James, Birmingham, Ct. $33; St. John's, Salem, N. J. $65; Bridgeton $10; from the R. Agent in Michigan $282 50; Rev. E. M. P. Wells, Boston $25; St. Paul's, Red Hook, N. Y. $33; Trinity, Pittsburgh, Pa. $172; Christ, Reading, Ot. $4; Caroline, Setauket, N. Y. $2 89; St. Paul's, Steubenville, Ohio, for the E. M. A. $26; St. John's, Northampton, Mass., for the same $25; St. Andrews, West Philadelphia $5 15; Emmanuel, Holmesburgh 30 29; Trinity, Scotland Neck, N. C. $5; Christ, Pomfret, Ct. $11; St. Andrews, Mount Holly, N. J. $36; St. James, Fort Edward, N. Y. $9 18; Rev. R. W. Goldsborough, half $2 50; St. John the Evangelist, Stockport, N. Y. $10 53; All Hallow's Parish, Anne Arundel county, Md. $42; Trinity, Fairfield, N. Y. $4 44; Grace, Norway, N. Y. $2 56; St. John's, Ogdensburgh, N. Y. $21; from the R. A. in Western New York $57 55; St. Mary's, Castleton, N. Y., half $25; a few ladies of Calvary church, East Berkshire, Va. $6; Shrewsbury parish, Md. $18; Trinity, Rockaway, N. Y. $15 34; Christ, South Oyster Bay $10; Chester Hard, Watertown, Ct. $3; St. John's, Wilkinsonville, Mass. $8; St. Luke's, Salisbury, N. C. $54 75; Mendon, Ill. $11; St. Thomas, Amenia, N. Y. $5 85; St. Peter's, Lithgow, N. Y. $4 74; St. David's, Alabama $35; Apostles, Clinton, N. Y. $1 13; Messiah, Rhinebeck, N. Y. $1 60; church and chapel of the Holy Cross, Clarkesville Ga., for Indians $3 25; Holy Innocents, Albany, N. Y. $10; St Luke's, Catskill, N. Y. $6; St. James, Arlington, Vt. $23 83; St. James, West Hartford, Ct. $2 12; Trinity, Brooklyn, Ct. $15 30; St. Paul's, Centreville, Md., Thank offering $55; St Paul's, Edenton, N. C. $24; Advent offering of a daughter of the Church, Louisiana $10; St. Mary's, Burlington, N. J. $116; a portion of the collection in the church of the Holy Communion, New York, at the festival of the Epiphany $500; St. Mark's, Mauch Chunk, Pa. $5; St. Philip's, Summit Hill, Pa. $5; St. John's, Lafayette, Ind. $30; St. Stephen's, Terre Haute, Ind. $10; Christ, Lonsdale $10; St. John's, Providence Sunday School $70 97, St Stephen's, $75 05; St. Mark's, Warren $32; St. Matthew's, Wheeling, Va. $25; St. Paul's, Fond du Lac $8 50; St. Thomas, Bethel, Ct., for Bishop Scott $1, for Bishop Kip $1 50, for California $2, general $13 50; All Saints, Moyamensing, Pa. $3 53; from the R. A. in Massachusetts $306 56; M. S. M., Lancaster, Ill. $10; Utica, N.Y., New Year's offering $3: total $5551 84.

THOMAS N. STANFORD, Treasurer,
New York, Jan. 16, 1854. 137 Broadway.

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Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
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Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
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Aug13–1y

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The American Phrenological Journal. A Repository of Science, Literature, and General Intelligence; Devoted to Phrenology, Physiology, Education, Magnetism, Psychology, Mechanism, Agriculture, Horticulture, Architecture, the Arts and Sciences, and to all those Progressive Measures which are calculated to Reform, Elevate, and Improve Mankind. Illustrated with numerous portraits and other engravings. A beautiful Quarto, suitable for binding. Published Monthly, at One Dollar a Year in advance.

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"In addition to the widely circulated monthly journals issued by these enterprising publishers, we have the New Hydropathic Quarterly Review, edited by the most distinguished members of that school. It is filled with articles of permanent value, which ought to be read by every American."—*New York Tribune.*

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H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 8 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

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☞ Pianos on hire and exchanged. ja28–1y

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.
Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

DRAWING ACADEMY, 483 Broadway, New York.—S. WOOD Jr., Principal. Drawing from Nature by Mr. Wisnew's rapid and beautiful system—which is most highly esteemed by Artists, Amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching. ☞ Gallery of choice Paintings free to visitors.
Mr. Wood's Drawing Boards are superior to all others for Pastel, two-crayon, and monochromatic Pictures. All orders promptly filled.
Jan. 28, 1854. 3t$

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

Sales Room No. 1,
Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

Sales Room No. 2,
Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

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Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

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Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

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Sales Room No. 7,
Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.
Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

Sales Room No. 8,
Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

Sales Room No. 9,
Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

Sales Room No. 10,
Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Coir Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c.
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N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28–6m

A CONCORDANCE TO THE LITURGY, or Book of Common Prayer, &c., according to the use of the United Church of England and Ireland by the Rev. J. Green, B.D., Vicar of St. Neots, Hunts.

Just Published.

The Life and Letters of the late Rev. Henry Venn, M.A., the author of "The Complete Duty of Man," &c. The Memoir of his life drawn up by the Rev. John Venn, M.A., edited by the Rev. Henry Venn, B.D., from the sixth London edition. Price $1.
STANFORD & SWORDS, 137 Broadway.

GRACE CHURCH PEW, 69, centre aisle, for sale, price $250, subject to $16 annual rent. Apply to C. C. PINCKNEY, 9 Nassau-street, between 12 and 2 P. M. Jan21–3t$

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 14–1y LUCIUS HART.

NOTICE OF REMOVAL.—D. APPLETON & CO. beg to inform their friends and customers that they have REMOVED from No. 200 Broadway, at which place they have been established for more than twenty years, to their new and extensive premises Nos. 346 and 348 Broadway, corner of Leonard street, formerly the Society Library Buildings.

This removal has become necessary by the increased facilities required for their business, and the want of a more central location. They trust to receive at their new premises the patronage of their friends, with which they have been so long favored at their old established stand.

Their greatly-enlarged premises will enable them to keep a still more extensive collection of books in all departments of Literature, Foreign and American.

They still continue the branch of their house in London, No. 16 Little Britain, and are prepared to import to order any books to be obtained in England or the Contiental Book market. Jan. 21–3t

MAURICE'S LETTER TO DR. JELF.—The Word "Eternal" and the Punishment of the Wicked: A Letter to the Rev. Dr. Jelf, Canon of Christ church and Principal of King's College; by Frederick Denison Maurice, Chaplain of Lincoln's Inn. From the second London edition. 8vo. pamphlet. 20 cents. This day published by
CHAS. S. FRANCIS & CO., No. 252 Broadway.
By the same Author,
Prophets and Kings of the Old Testament: A series of Sermons preached in the chapel of Lincoln's Inn. 1 vol. 12mo. $1,25. j14–4t

SCHAFF'S CHURCH HISTORY.—History of the Apostolic Church, with a general introduction to Church History. By the Rev. Phillip Schaff, D.D., translated by the Rev. Edward D. Yeomans. 1 vol. 8vo. 700 pages. Price $3.

Notices of the German Edition of Dr. Schaff's History of the Apostolic Church.

[From the Biblical Repertory and Princeton Review.]

The book is eminently scholarlike and learned, full of matter, not of crude materials crammed together for the nonce by labor-saving tricks, but of various and well-digested knowledge, the result of systematic training and long-continued study. Besides evidence of solid learning which the book contains, it bears the impress of an original and vigorous mind, not only in the clear and lively mode of representation, but also in the large and elevated views presented, the superiority to mere empirical minuteness, and the constant evidence afforded that the author's eye commands, and is accustomed to command, the whole field at a glance, as well as to survey more closely its minuter subdivisions. In point of style, and indeed of literary execution generally, there is no Church History in German known to us, excepting that of Hase, that deserves to be compared with that before us. The religious tone and spirit of the work are such as to leave no doubt on the reader's mind respecting the sincere belief and piety of the author. Its practical tendency is uniformly good.

[From the Bibliotheca Sacra and American Biblical Repository, for October, 1852, and for January, 1853.]

The work bears upon it the marks of true learning, and independent, vigorous thought, from the first page to the last. It is a model of historical order and clearness.

[From the Methodist Quarterly Review.]

We have now before us a volume of a truly scientific work produced on our own soil but by a German scholar. It has this great advantage over the richest works of the kind in Europe, that the author combines the pains-taking accuracy and scientific insight of the German, with the practical religious life of the American mind.

[From the Evangelical Review.]

We predict for this work great success, not only in this country, which may in some degree claim it, but in Europe, not eluding the Fatherland of its author. Dr. Schaff presents to us discussions on the numerous and momentous subjects, of which the outlines has been given, marked with great ability, sound judgment, elevated piety, extensive research, and genuine catholicism. We think that our common Christianity, in the various evangelical forms in which it is found, will bring no charge of heresy, utter no complaint, and manifest no disappointment. It strikes us that it would be exceedingly difficult to write a book of this kind, we mean an honest book, such as we are satisfied this is, that would embrace so much that all Christians regard as true, and at the same time so little from which there might be dissent. From the first page to the last we admire the soundness, we may say orthodoxy of the writer. The literary execution of this work is admirable.

[From the Edinburgh Review for Jan., 1853.]

This book is one of the best compendiums extant of Church history. It is thoroughly Christian, its arrangement clear, its style lively and attractive, and it contains notices of the most recent German and other opinions on every question as it rises.

[From Dr. Bunsen's Hippolytus.]

This is the first learned theological work, in German, composed in the United States, and undoubtedly the best published on that subject in that country. I hail the work in both respects as the harbinger of a great and glorious future. It is worthy of a German scholar, of a disciple of Neander (to whom the work is dedicated), of a citizen of the United States, and of a believing and free Christian and Protestant; it stands on German ground, but is not the less original for that.

[From the Philadelphia Presbyterian.]

Without pledging ourselves for the Professor's Theology as it may be developed in his future volumes, we are free to recommend the present as a valuable contribution to Church history, which no clergyman can wisely exclude from his Library.

[From the Puritan Recorder.]

A luminous and truly philosophical Church history. The author shows himself a thorough master of his subject, capable alike of dealing in minute details without being tedious, and of illustrating great principles without being unduly abstract. He never leaves for a moment to doubt in respect to his meaning, but throws every statement into broad sunlight. It is certainly a remarkable work, and must be the product of a remarkable mind.

[From the New York Observer.]

We regard it as a most valuable contribution to our ecclesiastical literature. It is evidently the result of much careful study, and the fruit of extensive learning; and indicates a mind peculiarly fitted for historical labors.

Just published by CHARLES SCRIBNER, 145 Nassau-street,
Jan21–2t New York.

LITERATURE.

Memoirs, Journals, and Correspondence of Thomas Moore. Edited by the Right Hon. Lord John Russell, M. P. Vols. V. and VI. London: Longmans. Reprinted by Appleton & Co.

The publication of this diary of Thomas Moore, of which we have two fresh instalments in the London volumes before us, it is generally remarked by the critics, from the fully informed *Quarterly* and the sententious *Times* downwards, has done considerable damage to the little poet's reputation. The fact is that few men's lives will bear the exposure of the confessional in an honest private diary. If a man is no hero to his valet de chambre, he can hardly be expected to be one, in his own eyes, to himself. The fact relates to greater heroes, men of loftier purposes and graver pursuits than ever Moore pretended to, and is to be set down to the debtor side of human nature, in that account current which the best of people may not repudiate, and haply may set off with a credit of humility. Moore was a butterfly poet, a pleasant singer of his own songs, a wit, and polished courtier. He was the flower of a highly cultivated and, in many respects, merely conventional state of society, and he did his best to bloom and expand in it. In forming our estimate of the man, we are to judge him by this standard. He was reared in London, in the conservatory of fashionable society, in the petted favoritism of Holland House, and was not raised in the backwoods—a circumstance worth remembering. Moreover, it may be very well doubted if he was qualified to exist to much advantage anywhere else than where nature or fortune seem to have placed him. Out of Mayfair, what kind of verses would Moore have written? He might have degenerated to a vulgar pot-house bard, but could he have risen to the philosophic dignity of a Wordsworth? In the long run, where anything like a fair opportunity is given for development, and where anything substantial is accomplished, we may hold, moral perversions apart, that the man has done his best. If Moore was a snob in his peculiar vocation—and there is much reason to believe that he was, now and then—snobbery is a common infirmity of humanity. The natural historian of snobs, the great William Makepeace Thackeray, has found them everywhere from emmets to elephants, and, after heaping up hecatombs of them, has inaugurated himself the crowning statue of the pyramid—by virtue of the extent and minuteness of his achievements.

Moore was fitted for London society of the aristocratic kind, and did a great deal to alleviate its dulness. He did something else, for it is a law of the world that what is well done anywhere in one kind, extends its benefits elsewhere by the sympathy under which we are all brethren. So Moore's songs, though they could not be listened to from the dear little man's voice, yet could be set to music and sung, and brighten the keys of all the pianos all over the world, calling forth the tears of sensibility, and refining numerous naturally generous fellows who had not thought much of such things before, by their "lovely marriage of sweet words." It is not the highest exercise of the human mind, or the most angelic show of feeling, to grow ecstatic over the melodies of Moore, but it argues by no means the lowest grade either of intellect or sensibility.

Taking the standard of the man, the Diary has been censured rather unreasonably. It is complained that Moore is light and frivolous, and that we have but little else than a record of dinners, amusements, and jests. It is the day-book in fact of a diner out, not the area for meditation of a great thinker, a great student, or a martyr in his services to the world. It should be remembered, as an offset to these limitations, that the diary of a busy man of letters can hardly be expected fully to represent the whole man. It is a laborious work any way to keep a diary—for an author who is constantly bringing his newest thoughts and affections in his books to the public, what is there, when he steals an extra hour from needful repose at the close of day, left to record? Even if we suppose the journalist to be a man of leisure, he will either lack the important material which an active life is mostly required to command, or he will fall into an artificial or morbid style as he attempts to better or reproduce himself. Autobiographies are but maimed and imperfect productions, but an autobiography has greatly the advantage of a diary, because it has the softening effect of memory, the benefit of time in giving proportion to events, and taking in a range of cause and effects. The most valuable and attainable part of a diary is its record of facts—its observation of men and things from an individual point of view. This observation will, of course, vary with the force and mood of the writer; splenetic in Byron, suspicious in Haydon, genial in Scott, and frivolous, if you will, in Moore. The critical faculty of the last was certainly not in excess, and it is criticism which supplies the best parts of a diary; which draws its material from other people and not, as in the case of the large class of religious journals, from the writer's own consciousness. Moore is a poor critic; his speculation does not carry him very far, nor is it very profound. What he saw and felt was instinctive, and was arrived at rather by the quick glance of wit than the slow processes of reasoning. He was devoted body and soul to a witticism—yet even here he had a much lower stratum of mirth than Coleridge or Charles Lamb. He was above a pun, but below the profoundest joking—the jests which reveal the philosophies of life, and such as we may suppose the Emperor Adrian to have alluded to in the famous dying address to his soul, when he thinks of the privation "nec ut soles dabis jocos." The wit which Moore worshipped was the wit of society, the wit of Sheridan, of Talleyrand, of Luttrell, of Sydney Smith. In one instance we get a glimpse of something beyond this. It was at the Marquis of Lansdowne's, at dinner of course, that Sydney Smith quoted a witticism applied to Fontenelle, when the latter was talking of the excellence of his heart, "Yes, my dear Fontenelle, you have as good a heart as can be made out of brains." It is amusing to see how Moore explains this, and comments upon it without adding one particle of light to the brilliant illumination. "In talking with Hallam afterwards," says he, "I put it to him, *why* it was that this short way of expressing truths did not do with the world, often as it had been tried, even Rochefoucauld being kept alive chiefly by his ill-nature. There was in this one saying to Fontenelle all that I myself had expended many pages on in my 'Life of Byron,' endeavoring to bring it out clearly; namely, the great difference there is between that sort of sensibility which is lighted up in the head and imagination of men of genius, and the genuine natural sensibility whose seat is in the heart. Even now, in thus explaining my meaning, how many superfluous words have I made use of?"

Wit is the subject of Moore's story. The voluminous diary might be labelled without much injustice, "The Jest Book of Tom Moore." One of its great purposes was evidently to furnish the pleasant diner-out and manufacturer of literary-confectionery with materials for future conversations and epigrams; just as Sheridan kept his memorandum books, in which he had wit at its different stages of gestation, preparing to chip the shell in the House of Commons or Drury Lane. This was a fair enough purpose, and quite sufficient to justify the publication of the diary. It is sad to reflect how little is soon left of the reputation of great wits without such a patient chronicler. "Where be your gibes now? your gambols? your songs? your flashes of merriment, that were wont to set the table on a roar? Not one now, to mock your own grinning." It was generous in Moore to nurse so tenderly those children of the brain for whom an antique bookmaker once devised "A Foundling Hospital for Wit." It is noticeable, by the way, to Moore's credit, and we regret the fact, that he never gives the good things he said himself, though his devotion to other people's clevernesses includes all the happy compliments which they paid *him*.

Here are a few of the best humors of that day, all that is left of an infinite expenditure of society and dinner-table equipment, for the benefit of some of the most famous men of the last generation, if, indeed, they ever originated the jests set down to them.

This looks like a genuine Elia:—

> "Charles Lamb sitting next some chattering woman at dinner, observing he didn't attend to her, 'You don't seem (said the lady) to be at all the better for what I have been saying to you.' 'No, ma'am (he answered), but this gentleman at the other side of me must, for it all came in at one ear and went out at the other'."

We know no finer satire on the ignorance of the learned, than this story by Henry Luttrell, "the great London wit," as Walter Scott called him:—

> "Luttrell's story of a tailor who used to be seen attending the Greek lectures constantly; and when some one noticed it to him as odd, the tailor saying modestly, that he knew too well what became his station to intrude himself as an auditor on any of those subjects of which from his rank in life he must be supposed to be ignorant; but 'really (he added), at a *Greek* lecture I think we are all pretty much at a par'."

Grattan's saying of O'Connell:—"He was a bad subject, and a worse rebel." "This," adds Moore, "is admirable, true to the life, and in Grattan's happiest manner. The lurking appreciation of a *good* rebel which it implies is full of humor."

Sydney Smith figures largely in these volumes, which furnish by far the best record yet published of his peculiar species of humor. The editor, Lord John Russell, in a new preface, partaking of an apologetical character, sets apart the wit of Sydney as a speciality:—

SYDNEY SMITH'S WIT.

> His great delight was to produce a succession of ludicrous images: these followed each other with a rapidity that scarcely left time to laugh; he himself laughing louder and with more enjoyment than any one. This electric contact of mirth came and went with the occasion; it cannot be repeated or reproduced. Anything would give occasion to it. For instance, having seen in the newspapers that Sir Æneas Mackintosh was come to town, he drew such a ludicrous caricature of Sir Æneas and Lady Dido, for the amusement of their namesake, that Sir James Mackintosh rolled on the floor in fits of laughter, and Sydney Smith, striding across him exclaimed, "Ruat Justitia!" His powers of fun were at the same time united with the strongest and most practical common-sense. So that while he laughed away seriousness at one minute, he destroyed in the next some rooted prejudice which had braved for a thousand years the battle of reason and the breeze of ridicule.

As an example of this "huddling jest upon jest with impossible conveyance"—an instance on a topic which Dickens has made memorable:—

SPONTANEOUS COMBUSTION.

> "In talking of the stories about dram-drinkers catching fire, Sydney Smith pursued the idea in every possible shape. The inconvenience of a man coming too near the candle when he was speaking, 'Sir, your observation has caught fire.' Then he imagined a parson breaking into a blaze in the pulpit; the engines called to put him out; no water to be had, the man at the water-works being an Unitarian or an Atheist."

No one we fear would ever have suspected the snug canon of St. Paul's, who *borrowed* the sermons of Barrow, of catching fire in the pulpit.

Moore has preserved a *mot* of Smith's, which is not without its wisdom for some of our sharp men of intellect. He said of some over-active gentleman of this quality:—"He has no command over his understanding; it is always getting between his legs and tripping him up."

His picture of Allen in a previous volume of the Diary is very ludicrous:—

> "Sydney Smith is very comical about the remedy that Lady Holland is going to use for the bookworm which is making great ravages in the library. She is about to have them washed with some mercurial preparation; and Smith says it is Davy's opinion that the air will become charged with the mercury, and that the whole family will be salivated. 'I shall see Allen,' says Smith, 'some day, with his tongue hanging out, speechless, and shall take the opportunity to stick a few principles into him'."

This reminds us of another anecdote at the same Holland House, where Sydney Smith met a French savant who indulged in a variety of free-thinking speculations and ended by avowing himself a materialist. "Very good soup this," said Mr. Smith. "*Oui, Monsieur, c'est excellente.*" "Pray, sir, do you believe in a cook?"

There is one introduction of Sydney Smith in the Diary which points the grave moral of Moore's life. After a breakfast at Rogers, in June, 1831:—

> "Walked with Sydney Smith; told me his age; turned sixty. Asked me how I felt about dying. Answered that if my mind was but at ease about the comfort of those I left behind, I should leave the world without much regret, having passed a very happy life, and enjoyed (as much, perhaps, as ever man did yet) all that is enjoyable in it; the only single thing I have had to complain of being want of misery. I could therefore die with the same words that Jortin died, 'I have had enough of everything'."

This is a very limited answer to a father confessor's question. What the reply of the clerical wit was, we are not informed. He was probably seriously silent.

There is something very melancholy in the statements of this Diary when Moore approaches, for he does not allow himself to come in contact with, such stern incidents as the death of his father and daughter. There is scarcely a sadder passage to be found than the contrast of his sensibility, which avoided these scenes, and his wife's woman's endurance and sympathy, which ministered to the last moments of his Anastasia. It was in March 1829.

> "Next morning (Sunday, 8th) I rose early, and on approaching the room, heard the dear child's voice as strong, I thought, as usual; but on entering I saw death plainly in her face. When I asked her how she had slept, she said, 'Pretty well,' in her usual courteous manner; but her voice had a sort of hollow and distant softness not to be described. When I took her hand on leaving her, she said (I thought significantly), 'Good bye, papa.' I will not attempt to tell what I felt at all this. I went occasionally to listen at the door of the room, but did not go in, as Bessy, knowing what an effect (through my whole future life) such a scene would have upon me, implored me not to be present at it. Thus passed the first of the morning. About 11 o'clock (as Bessy told me afterwards) the poor child, with an appearance rather of wandering in her mind, said, somewhat wildly, 'I shall die, I shall die'; to which her mamma answered, 'We pray to God continually for you, my dear Anastasia, and I am sure God must love you, for you have been always a good girl.' 'Have I?' she said; 'I thought I was a very naughty girl; but I am glad to hear *you* say that I have been good; for others would perhaps say it out of compliment, but you know me, and must therefore think so, or you would not say it.' 'But every body thinks the same, my love. All your young friends love you. Lady Lansdowne thinks you a very good girl.' 'Does she, mummy?' said the dear child; and then added, 'Do you think I shall go to Lady Lansdowne's party this year?' I don't know what poor Bessy answered to this. In about three-quarters of an hour or less she called for me, and I came and took her hand for a few seconds, during which Bessy leaned down her head between the poor dying child and me, that I might not see her countenance. As I left the room, too, agonized as her own mind was, my sweet thoughtful Bessy ran anxiously after me, and giving me a smelling-bottle, exclaimed, 'For God's sake don't *you* get ill.' In about a quarter of an hour afterwards she came to me, and I saw that all was over. I could no longer restrain myself; the feelings I had been so long suppressing found vent, and a fit of loud violent sobbing seized me, in which I felt as if my chest was coming asunder. The last words of my dear child were, 'Papa, papa.' Her mother had said, 'My dear, I think I could place you more comfortably; shall I?' to which she answered, 'Yes,' and Bessy, placing her hand under her back, gently raised her. That moment was her last. She exclaimed suddenly, 'I am dying, I am dying, Papa! papa!' and expired.
>
> "On the 12th our darling child was conveyed to Bromham churchyard, poor Bessy having gone the night before to see where she was to be laid. Almost all those offices towards the dead which are usually left to others to perform, the mother on this occasion would perform herself, and the last thing she did before the coffin was closed on Wednesday night, was to pull some snowdrops herself and place them within it. She had already, indeed, laid on her dead darling's bosom a bunch of cowslips, which she had smelled too (and with *such* eagerness) the day before her death, and it was singular enough, and seemed to give Bessy pleasure, that though lying there three days they were scarcely at all faded. I had ordered a chaise on the morning of the funeral to take us out of the way of this most dreadful ceremony (well remembering how it harrowed up all our feelings in following my poor father to the grave), and a most melancholy drive we had of it for two long hours, each bearing up for the sake of the other, but all the worse, in reality, for the effort.
>
> "And such is the end of so many years of fondness and hope; and nothing is now left us but the dream (which may God in His mercy realize) that we shall see our pure child again in a world more worthy of her."

In the presence of such realities, how the wit of Bowood and Holland House grows dim, and the masques of London society—the poor conventionalisms for which men strive and weary themselves—sicken, as an ill-painted clown in the daylight.

Harper's Magazine for January, as the first publication of the House after the recent disaster in Cliff-street, appeals to us for a special word of recognition. Though it appears without the illustrations, which have been the favorite ornament of the work, and the particular triumph of the publishers in the mechanical preparations necessary to success with the large edition issued, it is in every other respect fully equal to any of its predecessors. From the opening paper, 'A word of Apology,' (apology is hardly the word where there is so spirited performance under difficulties which could not be avoided,) we learn that the first book-printing operations of the Messrs. Harper commenced in 1817, with an edition of Seneca's Morals; that they entered the well known building in Cliff-street in 1825, commenced stereotyping in 1830, and at the time of the recent fire in December employed thirty-three Adams' power presses, each of them turning off nearly two hundred thousand 16mo. pages a day.

> Sixteen of the presses had been built expressly for working wood-cuts; giving employment to ten persons considered the best workmen in the country, and occupied exclusively in making ready and elaborating the illustrated forms of the Magazine and other pictorial publications. The progress made during the last thirty years in this department of the business may be inferred from the fact, that when the senior partner of the house was learning the trade, and working at press, it took two men to do *one-tenth* part of the work which a single power-press, fed by a boy or girl, now performs; and in 1837 the Harper's had but twenty-four hand-presses, employing thirty persons, each press doing one-seventh of the work performed by each of their thirty-three Adams' presses, managed by seventy persons.
>
> The bindery was very extensive, employing over two hundred and fifty persons, one hundred and fifty of whom were females, occupied in folding and stitching the sheets. Exclusive of the Magazine, of which not far from 130,000 copies were folded, stitched, and bound each month, they had daily on hand and in process of binding over twelve thousand volumes of books. Perhaps some idea of the extent of the operations in the bindery may be inferred from the fact that more than a hundred tons of pasteboard, a thousand pieces of yard-wide muslin, and forty thousand sheep-skins were used every year: the latter principally in binding school-books and dictionaries.

In a tabular view of the publications of the Harper's as they stood at the time of the fire, it appears there were 1549 works in 2028 volumes, of which 722 are set down as original, and 827 as reprints. In the department of Theology the number of American books are in excess, and in the Educational there are 124 original to 32 reprints. The original or copyright draw, in many cases, however, very largely upon foreign authorship. The chief supply of fiction is from abroad.

It would be well if in the arrangement or table of contents of this Magazine, the articles written for it were distinguished from those supplied by foreign publications. It gives additional value to an article to know where it comes from, just as a plant may be noticeable or not, according to its locality. We certainly should take more pains to read and notice a paper written by an American scholar than we should a chance miscellany from the English magazines. A larger proportion of *Harper* is written by American writers than is suspected, and we should like to see both publishers and authors getting the benefit of it.

The Newcomes, by Thackeray, are out in three new chapters, which contain some very striking exhibitions of that diversified family. It is so close a study of life and manners, that its humor, without any disparagement to its excellent quality, becomes quite serious. The world's philosophy of success is unmasked in this paragraph, which should be read by everybody—not to be practiced literally, but to suggest resistance to pretenders:

> To push on in the crowd, every male or female struggler must use his shoulders. If a better place than yours presents itself just beyond your neighbor, elbow him and take it. Look how a steadily-purposed man or woman at court, at a ball, or exhibition, wherever there is a competition and a squeeze, gets the best place; the nearest the sovereign, if bent on kissing the royal hand; the closest to the grand stand, if minded to go to Ascot; the best view and hearing of the Rev. Mr. Thumpington, when all the town is rushing to hear that exciting divine; the largest quantity of ice, champage, and seltzer, cold *pate*, or other his or her favorite flesh-pot, if gluttonously minded, at a supper whence hundreds of people come empty away. A woman of the world will marry her daughter and have done with her; get her carriage and be at home and asleep in bed; while a timid mamma has still her girl in the nursery, or is beseeching the servants in the cloak-room to look for her shawls, with which some one else has whisked away an hour ago. What a man has to do in society is to assert himself. Is there a good place at table? Take it. At the Treasury or the Home Office? Ask for it. Do you want to go to a party to which you are not invited? Ask to be asked. Ask A., ask B., ask Mrs. C., ask everybody you know: you will be thought a bore: but you will have your way. What matters if you are considered obtrusive, provided that you obtrude? By pushing steadily, nine hundred and ninety-nine people in a thousand will yield to you. Only command persons, and you may be pretty sure that a good number will obey.

Mr. Binnie, a canny phrenological Scotchman, returned from India, is likely to be an instructive character—among other things he is "a disciple of David Hume, whom he admired more than any other mortal." The Colonel's manly nature is more than a match for his infidelity—in the scene, for instance, where the father looks in upon his sleeping son:

> "Clive's asleep," says the Colonel, with a countenance full of extreme anxiety.
>
> "The darling boy slumbers, does he?" said the wag; "mayn't I just step in and look at his beautiful countenance while he's asleep, Colonel?"
>
> "You may if you take off those confounded creaking shoes," the other answered, quite gravely; and Binnie turned away to hide his jolly round face, which was screwed up with laughter.
>
> "Have ye been breathing a prayer over your rosy infant's slumbers, Tom?" asks Mr. Binnie.
>
> "And if I have, James Binnie," the Colonel said gravely, and his sallow face blushing somewhat, "if I have, I hope I've done no harm. The last time I saw him asleep was nine years ago, a sickly little pale-faced boy in his little cot; and now, sir, that I see him again, strong and handsome, and all that a fond father can wish to see a boy, I should be an ungrateful villain, James, if I didn't—if I didn't do what you said just now, and thank God Almighty for restoring him to me."
>
> Binnie did not laugh any more. "By George, Tom Newcome," said he, "you're just one of the saints of the earth. If all men were like you, there'd be an end of both our trades; there would be no fighting and no soldiering, no rogues, and no magistrates to catch them." The Colonel wondered at his friend's enthusiasm, who was not used to be complimentary; indeed what so usual with him as that simple act of gratitude and devotion about which his comrade spoke to him? To ask a blessing for his boy was as natural to him as to wake with the sunrise, or to go to rest when the day was over. His first and his last thought was always the child.

We miss the usual conservative and philosophical essay from the pen of Professor Tayler Lewis of Schenectady, in the *Editor's Table*, but that is chargeable to the fire, where proof and MS. were destroyed. Its place is occupied by an interesting sketch, with a curious diagram of the comparative progress of the States, from the materials of the last census. The density of population is thus exhibited:

> The three states, New York, Ohio, and Pennsylvania contain less than *one-third* of the population of the United States, but they contain *half* of all that live in cities. The entire growth of New York during the last ten years has been in the city class—some of its best agricultural districts having, in fact, diminished. The rural population of Pennsylvania and Ohio is nearly equal, but in cities the former is 300,000 ahead. Virginia, the oldest of the States, has only *seven* per cent. of her population in cities, while Ohio has *fourteen*, and Pennsylvania *twenty-five*. The growth of some of the American cities has been astonishingly rapid. Thus, in the last thirty years, New York has increased 500 per cent.; Philadelphia, 400; Baltimore, 200; Cincinnati, 1600; St. Louis, 1800; Cleveland, 4000; and New Orleans, 350. The general density of population varies considerably in different sections. In New England there are 45 inhabitants to the square mile; in New York, 67·3; in Pennsylvania, 50·2; in Virginia, 23·1; in Ohio, 49·50. Thus Ohio is more densely settled than New England; while Virginia has only *half* the density of New England, and *one-third* that of New York. Denmark has 40, England 300, Scotland 80, and Bavaria 150 inhabitants to the square mile. At the rate of density which prevails in England, the State of New York would contain fourteen millions of inhabitants.

An item or two touching churches and literature:

> In the matter of churches, the Methodists have the greatest number of edifices; next the Baptists; next the Presbyterians. The denominations of Congregational, Episcopalian, Lutheran, and Roman Catholics, vary from each other by only two or three hundred, and altogether do not number as many as either the Methodists or Baptists. When it comes to church wealth, however, the Episcopalians come within three millions thereof to the Methodist and Presbyterians, exceeding the Roman Catholics by just that sum, surpassing the Baptists by about three hundred and fifty thousand dollars, and then exceeding any two other denominational properties taken together.
>
> The Empire State most decidedly bears away the palm of public libraries and volumes therein, having more than one-fourth of all those in the Union, and her public volumes outnumbering those of Massachusetts, with her boasted modern Athens in the bargain, three to one, and those of Pennsylvania six to one. These three states contain just about as many as all the others in the union do.
>
> We find there are 254 daily newspapers in the United States; 1902 weekly; 115 tri-weekly; 31 semi-weekly; 100 monthly; 95 semi-monthly; and 19 quarterly—the latter classes, including periodicals. The total is, therefore, 2526. Of these, three-fifths are political, and one-fifth literary and miscellaneous in character—the remaining fifth being divided among neutral, religious, and scientific. New York, Pennsylvania, Massachusetts, and Ohio publish nearly one-half of these.

A well prepared paper on the Dutch and English Intercourse with Japan, of the end of the 16th and beginning of the 17th centuries, drawn from Purchas, is, we understand, from the pen of the historian Mr. Hildreth. It has a paragraph worth quoting in the account of the two expeditions of the East India Company of those days, commanded by Captain Martin Pring and Sir Thomas Dale, both names of celebrity in our own American history. The fleets had reached Java:

> The *Sun*, the largest of Dale's ships, had been cast away on the island of Engano, which the others had weathered not without difficulty; Pring's ship, the *Royal James*, was very leaky; a contest with the Dutch was impending; and the religious solemnities observed on this occasion may serve to show that things which are often supposed to be peculiar characteristics of Puritanism, were, in fact, only in keeping with the warm religious spirit, in that age, of the English generally. Both fleets had their preachers, and a fast having been proclaimed, the day was devoted to two sermons, preached on board the *James* by Dale's preacher in the morning, and Pring's in the afternoon.

The *Home Journal* comes to us one of the pleasantest visitors of the day among the many amenities of the press. Its style, for it has that rare commodity, is good-humored and gentlemanly. Mr. Willis' country letters show how much a man of wit and invention can make out of other people's nothings, and there is a finely-nibbed pen at work in the remaining columns. In one of the "Idlewild" letters, we find a few verses of Church poetry. The sentiment recalls Herbert, as is suggested, but the movement of the lines is too fluent and relaxed for the knotty poet of the "Temple." Idlewild we may add, for the locality is Mr. Willis' residence, at the opening of the Hudson Highlands towards Newburg.

> And the beautiful church within a mile of Idlewild—a most English-rural and tasteful Gothic chapel of stone—was charmingly arrayed in the evergreens of our neighborhood, home as it is of hemlocks and cedars, laurels and ivy. How like the glow of a smile from within the altar,—a Redeemer's smile—seems this time-honored brightening of the church at Christmas! *Esto perpetua!* It is a custom that should be followed by all churches, of all denominations. A simple and admirable poem on the subject, came to me yesterday, and I will insert it here, suggestively and commemoratively as well as admiringly:—

THE FARMER'S PREPARATIONS FOR DRESSING A COUNTRY CHURCH WITH EVERGREENS AT CHRISTMAS.

EMANUEL. GOD WITH US.

To work! to work! ere rise of moon;
Lo! Christmas-tide is coming soon;
The church needs many a fresh festoon.

'Midst heaps of glossy evergreen,
The farmer's daughter now is seen
With busy hands and dimpled mien.

Here are no palms in victor pride,
But mountain-laurel branching wide,
And dwarfish pine from bleak hillside.

We do not feel of palms the loss:
Come, let us weave a green-leaved Cross,
And write GOD'S name in wild wood-moss.

Come! write the word "Emanuel,"
And add, "God with us," lettered well,
And arch-wise let it eastward swell.

Wreaths, for the lecturn of the priest,
On each side-wall three rings at least;
A green star for the rosy East!

Above the panes the Star must shine,
Above the consecrated wine,
And lift all hearts to hopes divine.

Thus shall the farmer's quiet home
A greenhouse of the Lord become,
A fore-court to a heaven-high dome.

> The gentleman who sends me this simple and beautiful common-life poem, says only that it was a favorite of one now cold in death, who, last Christmas, assisted in dressing their village church—but, though it reads like verse by George Herbert, I suppose it to be now first published.

Charles Dickens, the Christmas number of "Household Words," a *Round of Stories by the Christmas Fire*, is reprinted by McElrath & Barker, and is a sufficient reason for the transfer of the sixpence which it costs; from anybody's pocket. Many two volume books have contained less real matter. The stories are nine in number, and are well stored with English character and hearty English humor. The Schoolboy's story and Mr. Nobody's, at least, are from the genial pen of Dickens.

It gives us pleasure to announce the promised early appearance of two new works by Richard Chenevix Trench, Vicar of Itchenstoke Hants,—a second part of his ingenious and suggestive "Study of Words," and a volume on "The Synonyms of the Greek Testament." Both of these works will appear from the press of Redfield, from the author's proof-sheets.

The same publisher has just ready a new work by the Rt. Rev. W. Ingraham Kip: "The Catacombs at Rome, or, The Church above and below Ground." It will embrace the topics treated of in the Rev. Charles Maitland's "Church in the Catacombs" and Didron's "Iconographie Chretienne." It will be illustrated by more than one hundred wood engravings.

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LOVE'S LESSON, by the Author of "Timid Lucy," with two Engravings. 237 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c

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MY TWO SUNDAY SCHOLARS. 48 pp. 18mo., muslin, flexible, 16c.; half mor., 12c.; paper covers, 4½c.

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"I cheerfully concur in the above statement.—S. Parks, Pastor."
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HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H. DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24–tf

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DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
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Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
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Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
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A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

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He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
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Mar 5–1y West Troy, N. Y.

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☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO. 411 Broadway, N. Y.

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

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Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
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Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
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John Wells Moore, rector of St. Luke's church, Somers.
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Ap 16–tf

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A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court-houses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.
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IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5–tf

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. References: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

HOLMES & CO., 711 Broadway, between Fourth-street and Washington Place, have received a full assortment of new Fall Goods of their own importation, and will continue to receive from auction and otherwise during the season, embracing in part the following, viz.:—
HOUSE FURNISHING GOODS—Bath, Whitney, and Rose Blankets, of all sizes; Marseilles, Dimity, and Toilet Quilts; Barnsley, and Irish Linen Sheetings of all kinds; 4-4, 6-3, 5-4, and 6-4 Yellow Linen; Shirting and Fronting, Linens of the best makes, warranted pure Linen; Towellings of all kinds; Damask Cloth Napkins, Table Damask, and Diapers; Linen and Woolen Floor Druggetts, 5-4, 10-4, 12-4, 16-4.
FLANNELS—Welsh, English patent, Saxony, and other makes; Men's, Ladies' and Children's Merino Vest and Drawers.
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BLACK AND COLORED SILK VELVETS—Colored and black French Cloths for Ladies' wear; Scotch, Berlin, and American long and square Plaid Wool Shawls.
HOSIERY AND GLOVES—English, Germany, &c., Cotton Silk, Merino, Wool and Raw Silk Hose; Kid Gloves, Bajou's best make; Lace and Muslin Curtains; Drapery Muslin; twilled and plain Turkey Reds, colored Curtain Damask; French, English, and American Chintzs. Also a large assortment of Domestic Sheetings, together with an assortment of Dressmakers' Goods. The above for sale very low. nov12–3m

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit':—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, since paid	32,300 00		1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " "	50,000 00	
Albany " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.
Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership in the Society upon application, if a resident New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Wm. L. Peck, 37 Liberty street.
Treasurer: Charles P. Burdett, 47 Fulton street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

mar1–p JOHN HECKER, Proprietor.

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